THE

BRITISH CRITIC,

For APRIL, 1806.

" Detineo ſtudiis animum, falloque labores,
Experior curis et dare verba meis." OVID.

Books are the ſolace of the anxious mind,
Which tries to leave its cares and griefs behind.

ART. I. *The Life and Pontificate of Leo the Tenth, in Four Volumes. 4to. By William Roſcoe.* pp. 1441. Appendixes 447. 6l. 6s. Cadell and Davies. 1805.

THE hiſtory of the age of Leo X, ſo far as it is connected with the revival of literature, has long been a deſideratum, but the difficulty of the taſk has hitherto prevented thoſe from making the attempt, who by habits of ſtudy, ſuperiority of taſte, and correctneſs of principles (no inconſiderable object in a hiſtory of this kind,) appeared to be eminently qualified. We allude particularly to the intention often avowed by the Wartons in conjunction, which is alſo noticed by Mr. Roſcoe in his preface. Collins the poet, indeed, iſſued propoſals for ſuch a work, but much as we may feel his powers as a poet, we are not diſappointed in his having declined, what would have required a wider range of thought, and more ſedateneſs of judgment and induſtrious reſearch than uſually fall to the lot of thoſe who are geniuſes by nature, and ſcholars only by accident.—Dr. Warton's intentions appear to have been rendered ineffectual, partly by the loſs of his brother, but chiefly by Mr. T. Warton having

having embarked in an undertaking of more immediate importance to Engliſh literature, his Hiſtory of Poetry, which his utmoſt exertions were inſufficient to complete. Dr. Warton, we know, deſigned to continue it, and, beſides his own reſources, was put in poſſeſſion of his brother's collections; yet this unfortunately occurred at a time of life too advanced for literary labour of ſo great extent; and it was far leſs poſſible for him to undertake a hiſtory ſo comprehenſive as to embrace the general revival of literature, "not only in Italy, but in all the principal countries in Europe."

Mr. Roſcoe regrets, with much liberality of mind, that this noble undertaking was, for whatever cauſe, abandoned, and apologizes for his own labours, now before us, in a manner which ought to ſecure the approbation of the learned world, whatever objections may be made to individual parts, or to the general arrangement.

For upwards of two centuries, the lovers of literary biography appear to have been ſatisfied with the hiſtory of Leo X. written by Paulus Jovius, or as Mr. Roſcoe deſignates him, Paolo Giovio. During that long period, if we except the incidental mention of Leo in works of general biography, or eccleſiaſtical hiſtory, where for obvious reaſons, he is a prominent character, no profeſſed or minute life was publiſhed until the year 1797, when Fabroni iſſued his Life of Leo X, along with thoſe of Coſmo and Lorenzo Medici. This elaborate work, which is written, as all Fabroni's biographies are, in Latin, contains much original information collected ſince the time of Jovius, but is yet inſufficient, Mr. Roſcoe remarks, to anſwer the expectations of thoſe who are intereſted in the progreſs of literature and the arts. Upon the whole, all that has been *publiſhed* of this Pontiff would have been inſufficient to anſwer the preſent author's demands, if the fame he juſtly acquired by his Lorenzo had not facilitated his acceſs to original materials in every part of Europe, where ſuch were to be found: and theſe aids have at length enabled him to complete an undertaking of many years ſtudy, and to preſent a view of the age of Leo, in many reſpects original, and very widely comprehenſive.

Mr. Roſcoe gives an account of the various aſſiſtance he obtained, in a long preface. With reſpect to the execution of his plan, he intimates that many circumſtances and characters will be found repreſented in a light ſomewhat different from that in which they have generally been viewed, and that he may probably be accuſed of having ſuffered himſelf

ſelf to be influenced by the force of prejudice, or the affectation of novelty, to remove what have hitherto been conſidered as the land-marks of hiſtory: but he adds, that to imputations of this kind, he feels the moſt perfect indifference.

Without anticipating any remarks we may have occaſion to make, on what we conceive to be the author's meaning in this paſſage, we feel more diſpoſed to ſupport him in another circumſtance relative to this, as well as his laſt work, for which he has thought it neceſſary to apologize, we mean, his practice of "deſignating the ſcholars of Italy by their national appellations." This, he informs us, has given riſe to ſome animadverſions, but upon what ground we are not told. We know however, by much experience, that the contrary practice of Latinizing the Italian, and of Frenchifying the Italian, German, Engliſh, Latin, and the names of almoſt every language, has introduced very great confuſion in books of reference. At the ſame time we are to conſider that as before the revival of literature, the names of the writers were generally given in Latin, the language in which they wrote, ſuch names became ſo common and ſo generally known, that in ſome caſes it may be inconvenient to reſtore them to the language of their country. We have ſome doubts alſo as to the propriety of extending Mr. Roſcoe's practice to Chriſtian names, which cannot be the excluſive property of any nation, and are as eaſily tranſlatable as any other words. It appears to us, therefore, that in an Engliſh work *John* and *James* appear with as much propriety as *Giovanni* or *Giacomo*. There ſeem, on the other hand, to be ſome caſes in which the French and Italians have ſo adapted the name to their terminations, that any attempt to reſtore it would be inconvenient, if not impoſſible. Mr. Roſcoe himſelf is obliged to ſpeak of the *Anfitrione* of Collenuccio, and uſes *Ercole* for Hercules. To us, upon the whole, the beſt rule appears to be, to conform ourſelves in ordinary caſes to general uſe, and where ſtrict propriety requires us to depart from it, the reader ſhould be apprized of the change, which in ſome parts of this work is rather ſtriking. With theſe exceptions, we ſee nothing in Mr. Roſcoe's practice which demands any unfriendly animadverſions, while that of the French, in diſfiguring the names of all nations, is entitled to nothing but contempt.

Mr. Roſcoe's plan embraces two departments, which are ſometimes mixed, but generally kept ſeparate, hiſtory and biography; the hiſtory of the times of Leo, and the biography of the men of taſte and ſcience who flouriſhed at his

birth, or during his pontificate. Whether theſe departments ſhould have been kept more ſeparate than we find them in this work, may admit of a queſtion, but if the preſent arrangement ſuited the convenience of the author, we are not ſo faſtidious as to diſregard the convenience of one who has merited ſo amply a high rank among modern critics, eſpecially in the article of Italian poetry. We may, however, be permitted to remark that, if his chief object was the revival of literature and the arts, and he muſt acknowledge that to have been the chief expectation on the part of the public, we cannot conceal our diſappointment in finding that he has devoted ſo large a portion of the work to the political hiſtory of the times. Of twenty-four chapters into which it is divided, ſeven only are employed on the hiſtory of literature. Our objection to this great diſproportion is, in the firſt place, that the political events of the times do not appear to us ſo intereſting as to demand the pains and attention (ſometimes to a degree of minuteneſs) which the writer has beſtowed upon them: and, in the ſecond place, even his elegant and inſtructive pen has not been able ſo to connect them with the fate of Leo, as to render them accompaniments of indiſpenſable neceſſity. On theſe accounts we found, or fancied, that the avidity with which we ſat down to peruſe this ſecond great production of the author of Lorenzo, was but ill repaid, until we reached almoſt the cloſe of the work; and fatigued with intrigues and petty conteſts, were invited to contemplate the more rational and placid progreſs of taſte and ſcience.

Mr. Roſcoe commences with an account of the birth of Leo, or Giovanni di Medici, the intrigues by which his father procured him eccleſiaſtical preferment at the age of ſeven, and a cardinal's hat at the age of thirteen; his education and preceptors, and ſketches of the cardinals his compeers. In his next chapter, he takes a review of the ſtate of literature at Rome and other parts of Italy at this period, including notices and criticiſms on Pomponius Lætus, Gallimachus Experiens, Paolo Corteſe, Serafino D'Aquila, Giovanni Pontano, Sanazzaro, Cariteo, the two Strozzi, Boiardo, Arioſto, Cieco, Coſmico, Mantuano, Da Vinci, &c. &c. The juſt taſte the author diſplays in appreciating the merits of theſe writers, renders this chapter particularly valuable to thoſe who are intereſted in the early hiſtory of Italian poetry. Many of the names, indeed, are obſcure, and their works little known to poſterity, but to the general hiſtorian of literature, nothing is unimportant which fills up a chaſm in the progreſs of refinement.

But

But from theſe topics we are called away by the acceſſion of Alexander VI. to the papal chair, and the remainder of the volume is occupied in the political hiſtory of Italy, the expedition of Charles VIII. of France againſt the kingdom of Naples, and the ſubſequent tumults and conqueſts until the death of Alexander VI. This pope, our readers need not be told, has been univerſally repreſented by all hiſtorians, particularly by Guicciardini, as a diſgrace not only to the papal chair, but to human nature. Mr. Roſcoe, however, ſeems inclined to think that his errors have been over-charged, and as this part forms a very ingenious apology for a character which public opinion has uniformly condemned, we ſhall extract it, leaving it to our readers to determine how far the deductions made from common report are in favour of Mr. Roſcoe's client.

"Were we to place implicit confidence in the Italian hiſtorians, no period of ſociety has exhibited a character of darker deformity than that of Alexander VI. Inordinate in his ambition, inſatiable in his avarice and his luſt, inexorable in his cruelty, and boundleſs in his rapacity; almoſt every crime that can diſgrace humanity is attributed to him without heſitation, by writers whoſe works are publiſhed under the ſanction of the Roman church. He is alſo accuſed of having introduced into his territories the deteſtable practice of ſearching for ſtate offences by means of ſecret informers: a ſyſtem fatal to the liberty and happineſs of every country that has ſubmitted to ſuch a degradation. As a pontiff he perverted his high office, by making his ſpiritual power on every occaſion ſubſervient to his temporal intereſts: and he might have adopted as his emblem, that of the ancient Jupiter, which exhibits the lightning in the graſp of a ferocious eagle. His vices as an individual, although not ſo injurious to the world, are repreſented as yet more diſguſting: and the records of his court afford repeated inſtances of depravity of morals, inexcuſable in any ſtation, but abominable in one of his high rank and ſacred office. Yet with all theſe lamentable defects, juſtice requires that two particulars in his favour ſhould be noticed. In the firſt place, whatever have been his crimes, there can be no doubt but they have been highly overcharged. That he was devoted to the aggrandizement of his family, and that he employed the authority of his elevated ſtation to eſtabliſh a permanent dominion in Italy, in the perſon of his ſon, cannot be doubted: but when almoſt all the ſovereigns of Europe, were attempting to gratify their ambition by means equally criminal, it ſeems unjuſt to brand the character of Alexander with any peculiar and extraordinary ſhare of infamy in this reſpect. Whilſt Louis of France and Ferdinand of Spain conſpired together, to ſeize upon and divide the kingdom of

Naples, by an example of treachery that never can be ſufficiently execrated, Alexander might ſurely think himſelf juſtified in ſuppreſſing the turbulent barons, who had for ages rent the dominions of the church with inteſtine wars, and in ſubjugating the petty ſovereigns of Romagna, over whom he had an acknowledged ſupremacy, and who had in general acquired their dominions by means as unjuſtifiable as thoſe which he adopted againſt them. With reſpect to the accuſation ſo generally believed, of a criminal intercourſe between him and his own daughter, which has cauſed him to be regarded with a peculiar degree of horror and diſguſt, it might not be difficult to ſhew its improbability, and to invalidate an imputation which diſgraces human nature itſelf.

"In the ſecond place it may juſtly be obſerved, that the vices of Alexander were in ſome degree counterbalanced by many great qualities, which, in the conſideration of his character, ought not to be paſſed over in ſilence. Nor, if this were not the fact, would it be poſſible to account for the peculiar good fortune, which attended him to the lateſt period of his life, or for the ſingular circumſtance recorded of him, that, during his whole pontificate, no popular tumult ever endangered his authority, or diſturbed his repoſe. Even by his ſevereſt adverſaries, he is allowed to have been a man of an elevated genius, of a wonderful memory, eloquent, vigilant, and dexterous in the management of all his concerns. The proper ſupply of the city of Rome with all the neceſſaries of life, was an object of his unceaſing attention: and, during his pontificate, his dominions were exempt from that famine, which devaſtated the reſt of Italy. In his diet he was peculiarly temperate, and he accuſtomed himſelf to but little ſleep. In thoſe hours which he devoted to amuſement, he ſeemed wholly to forget the affairs of ſtate: but he never ſuffered thoſe amuſements to diminiſh the vigour of his faculties, which remained unimpaired to the laſt. Though not addicted to the ſtudy of literature, Alexander was munificent towards its profeſſors: to whom he not only granted liberal ſalaries, but, with a punctuality very uncommon among the princes of that period, he took care that theſe ſalaries were duly paid. That he ſometimes attended the repreſentations of the comedies of Plautus, has been placed in the black catalogue of his defects: but if his mind had been more humanized by the cultivation of polite letters, he might, inſtead of being degraded almoſt below humanity, have ſtood high in the ſcale of poſitive excellence. To the encouragement of the arts, he paid a more particular attention. The palace of the Vatican was enlarged by him, and many of the apartments were ornamented with the works of the moſt eminent painters of the time: among whom may be particularized Torrigiano, Baldaſſare Peruzzi, and Bernardino Pinturicchio. As an architect, his chief favourites

were

were Giuliano and Antonio da San-Gallo: nor does his choice in this reſpect detract from his judgment. By their aſſiſtance, the mole of Hadrian, now called the caſtle of S. Angelo, was fortified in the manner in which it yet remains. In one circumſtance his encouragement of the arts is connected with a ſingular inſtance of profaneneſs, which it is ſurpriſing has not hitherto been enumerated among his many offences. In a picture painted for him by Pinturicchio, the beautiful Julia Farneſe is repreſented in the ſacred character of the Virgin, whilſt Alexander himſelf appears in the ſame picture, as ſupreme pontiff, paying to her the tribute of his adoration." Vol. 1. p. 332.

This apology for the character of Pope Alexander VI. is followed by a curious article of the ſame kind, entitled "A Diſſertation on the Character of Lucretia Borgia," daughter of the above-mentioned pontiff. This woman has ever been conſidered as one of the moſt infamous upon record, and why Mr. Roſcoe ſhould be ſo anxious to vindicate a perſon about whom he can know no more than is upon record, we cannot conjecture. Hiſtorians indeed, have had their female favourites as well as leſs grave gallants, and much ink has been ſhed in defence of their tender paſſion for a queen Mary, or a queen Elizabeth. Such is not likely to be Mr. Roſcoe's caſe: with all the pains he has taken to wipe off aſperſions from his Lucretia, we are perſuaded he will remain in undiſturbed poſſeſſion of the lady, and that the ſurpriſe of his friends will be the only anſwer given to his challenge.

We have read this diſſertation with much attention: and we pronounce it an elegant and maſterly piece of declamation, but we ſee no evidence brought to induce us to change our opinion of the lady. The point Mr. Roſcoe chiefly labours is to diſprove Lucretia's inceſt with her father and brothers. Of this he ſays we have no direct proof, to which we reply, we have all the proof that hiſtory can admit: nay, her advocate acknowledges that the crime is aſſerted by contemporary hiſtorians, eſpecially Guicciardini, and allowed by Gibbon, whom he calls "the diſcriminating Gibbon," and who had no ſmall ſkill in removing the "land-marks of hiſtory." Nor does Mr. Roſcoe bring any contemporary hiſtorian who, after noticing the accuſation, refutes it. All he advances conſiſts of the panegyrics of poets and hiſtorians who paid their court to Lucretia in her latter days, when ducheſs of Ferrara. Can we then aſſert, in conſequence of ſuch "evidence to character" againſt poſitive affirmation, that "the charges againſt Lucretia Borgia appear to be *wholly*

unſupportable either by proof or *probability?*" Even granting for a moment that we have no *proof*, Mr. Roſcoe himſelf affords reaſon to think that a very high degree of *probability* remains. We appeal only to one teſtimony which he admits, the evidence of Burchard to thoſe abominable ſcenes of lewdneſs which were tranſacted within the walls of the apoſtolic palace, and which he ſeems to blame Burchard for recording with indifference. The nature of theſe ſcenes is explained in a Latin note, p. 11. which we cannot tranſlate, but which will amply juſtify us in aſſerting that the circumſtance of a *father* and *daughter* witneſſing ſuch ſcenes affords the ſtrongeſt probability that their paſſions were accuſtomed to the worſt ſpecies of gratifications. It is, therefore, of very little conſequence that Burchard does not give what Mr. R. ſeems to demand, a ſpecific evidence of the fact in queſtion, ſince he clearly proves by this one tranſaction, a degree of criminal indulgence in a parent and child, examples of which can only be found among the moſt depraved of human beings.

With reſpect to the other accuſations brought againſt this lady, Mr. R. aſks, if ſuch and ſuch crimes had been committed, would ſhe have been received into ſuch and ſuch connexions? The ſtate of ſociety at that diſſolute period may be a ſufficient anſwer, but this mode of interrogation ſurely is more declamatory than logical. We may aſk in our turn, if Lucretia were modeſt, chaſte, pious, beautiful, accompliſhed, &c. &c. whence could ariſe the hoſtility of the graveſt contemporaries and hiſtorians? where could a character of ſuch excellence find an enemy? And if we admit ſome part of the charges againſt this lady, which Mr. Roſcoe does, unleſs we miſtake him, where are we to ſtop, at this diſtance of time, and with what new helps ſhall we determine our judgment?

But Mr. Roſcoe's attachment to this family does not end here: In Vol. II. we have a laboured attempt to vindicate the well-known Cæſar Borgia, and by a ſpecies of argument as illogical as the former. "If," ſays this author, "we may confide in the narrative of Guicciardini, cruelty, rapine, injuſtice and luſt, are only particular features in the compoſition of this monſter: yet *it is difficult to conceive*, that a man ſo totally unredeemed by a ſingle virtue, ſhould have been able to maintain himſelf at the head of a powerful army: to engage in ſo eminent a degree the favour of the people conquered: to form alliances with the firſt ſovereigns of Europe: to deſtroy or overturn the moſt powerful families of Italy: and

and to lay the foundations of a dominion, of which it is acknowledged that the ſhort duration is to be attributed rather to his ill-fortune, and the treachery of others, than either to his errors or his crimes." With reference to the words of this paſſage, which we have printed in Italics, we may affirm, without the leaſt hazard of contradiction, that what is ſo difficult for Mr. Roſcoe to conceive, is at this moment familiar to every man who is at all acquainted with the preſent ſtate of the continent.

But the opinions which Mr. Roſcoe intimates in his preface, as likely to bring upon him the imputation of ſingularity or prejudice, are, we apprehend, to be found principally in thoſe chapters where he details the riſe of the Reformation. This, which has hitherto been conſidered as one of the principal land-marks of hiſtory, Mr. Roſcoe characterizes as " that ſchiſm which has now for nearly three centuries divided the Chriſtian world, and introduced new cauſes of alienation, diſcord and perſecution, among the profeſſors of that religion which was intended to inculcate univerſal peace, charity and good will." There is not much novelty, however, in this character of the reformation, and from Mr. Roſcoe's Life of Lorenzo, we had reaſon to expect what we now find, the merit of Luther made ſubordinate to that of Leo. But, while we acquit Mr. Roſcoe of novelty, in an opinion which belongs alſo to the church which the reformation ſhook, we may be permitted to expreſs our ſurpriſe that a writer of his elegant and liberal mind, ſhould be unwilling to allow how much that *ſchiſm* has contributed to promote his favourite purſuit, literature, and even to promote " univerſal peace, charity, and good-will;" wherever it is permitted, as in Proteſtant countries, to have its natural influence. If he allows that " the papal power was, for a long courſe of years, almoſt uniformly devoted to deſtroy the remains of ſcience, and the memorials of art, and to perpetuate among the nations of Europe, that ignorance to which ſuperſtition has ever been indebted for her ſecurity"—is it conſiſtent, after ſo liberal an acknowledgment, to undervalue an event which leſſened that power; and which enabled thoſe nations who had thrown it off, to leave the reſt of the world far behind them in ſcience and civilization? Is it hiſtorically juſt to ſtate that the reformation " introduced new cauſes of alienation, diſcord and perſecution?"

With reſpect to the character of Luther, Mr. Roſcoe's chief cenſure ſeems to be directed againſt the celebrated letter he wrote to Leo, and which he aſſerts, is replete with contempt

contempt and intolerable ironical abuſe. Some readers of this letter have entertained a contrary opinion, but granting this author's repreſentation to be juſt, the queſtion is whether the letter was written prior, or ſubſequent to the Bull which excommunicated Luther and his adherents. Mr. Roſcoe has determined that it was prior, and that its proper date is April 6, 1520, while others maintain that it was written Sept. 6, three months after the iſſue of the Bull. Mr. Roſcoe alſo accuſes Moſheim and Dr. Robertſon of paſſing this letter over in ſilence. Dr. Robertſon, we believe, has ſeldom been accuſed of diſingenuity, but why ſo much ſtreſs laid upon this letter? It appears not by Mr. Roſcoe's account that it moved any reſentment in Leo, "who, ſo far from wiſhing to reſort to ſeverity" (as he had been adviſed) regretted that he had already interfered ſo much in the buſineſs, and made himſelf a party, where he ought to have aſſumed the more dignified character of the judge. The remonſtrances, however, of the prelates and univerſities of Germany, added to thoſe of the clergy, and above all, the exceſs to which Luther had now carried his oppoſition, compelled him, *at length*, to have recourſe to deciſive meaſures: and a congregation of cardinals, prelates, theologians, and canoniſts, was ſummoned at Rome, for the purpoſe of deliberating on the mode in which his condemnation ſhould be announced."

The conſequence of this aſſembly was the publication of the Bull, dated June 15th. Mr. Roſcoe dwells on the internal evidence of the date of Luther's letter, April 6, from its not mentioning this Bull. But if we may reſort to a ſpecies of internal evidence, which, after all, is not much ſuperior to plauſible conjecture, we have as good a right to aſſume that the ſarcaſtic tenour of the letter is heightened by that omiſſion: and we may farther inquire whether a pontiff, ſo averſe to harſh meaſures, could have been induced to adopt the moſt harſh in his power, in ſo ſhort a time as is here ſpecified. The letter bears date, according to the preſent author, April 6: ſome days would tranſpire before it could arrive at Rome; yet by the 15th of June, the ſcruples and mildneſs of the Pope are overcome by the remonſtrances of the prelates and univerſities of Germany (did they know of this letter?) and a vaſt congregation of eccleſiaſtics is aſſembled, many debates take place, and a great variety of opinion, which terminate at length in the ſeparation of Luther and his followers from the Roman church. It may alſo be remarked, that if the omiſſion of this Bull in Luther's letter be a circumſtance of any weight, it is perhaps of equal

equal weight that the Bull makes no mention of the letter, although Luther's offences againſt the church and the head of the church are detailed with great minuteneſs, and every apology fought for, to juſtify the ſentence therein paſſed.

In other reſpects, Mr. Roſcoe does ample juſtice to the character, learning, and wonderful intrepidity of Luther, and indeed the whole of his relation of the reformation is elegant, perſpicuous and correct. In reviewing its effects upon learning, the arts, and civil policy, he diſplays much judgment, and more impartiality than we had reaſon to expect from his avowed predilection for his hero. Nor are we much offended at a note towards the concluſion of the ſubject, in which he introduces the caſe of Servetus, the unfailing topic of all who are diſpoſed to think lightly of the labours of our early reformers; and a topic which is continually brought to bear againſt religious eſtabliſhments, although perhaps no ſerious defender of that part of Calvin's conduct, is now to be found in the proteſtant world.

With theſe remarks on the hiſtorical part of Mr. Roſcoe's labours, we ſhall take leave of them for the preſent. Our next taſk will be by far more pleaſant, to follow him in his more uſeful and elegant reſearches into the progreſs of literature and the arts, an article which we ſhall accompany with ſpecimens of his ſtyle, and a general ſketch of the information collected in the chapters devoted to that branch of his undertaking.

(To be concluded in our next.)

ART. II. *The Plays of Philip Maſſinger. With Notes Critical and Explanatory. By W. Gifford, Eſq.* In four vols. 8vo. 2l. 2s. Nicol. 1805.

SEVERAL circumſtances unite in diſtinguiſhing this edition of Maſſinger, as highly ſubſervient to the illuſtration of Engliſh literature. The well-known learning and taſte of the editor are accompanied, on this occaſion, with that genuine ſpirit of reſearch, that acuteneſs and accuracy which happily detect and rectify many groſs miſtakes of former editors of the poet, however impenetrably armed they might ſeem to be in their own ſelf-ſufficiency; and admirably explain the cuſtoms, manners, and language of the poet's time.

The introduction preſents us with a biographical account of Maſſinger, as well as with an intereſting relation of what the

the editor has performed in this collection of his works. Of a writer ſo impreſſive it is painful to find the hiſtory ſo melancholy. Maſſinger left the univerſity of Oxford abruptly, and without a degree.

"The period of Maſſinger's misfortunes commenced with his arrival in London. His father had probably applied moſt of his property to the education of his ſon, and when the ſmall remainder was exhauſted, he was driven (as he more than once obſerves) by his neceſſities, and ſomewhat inclined, perhaps, by the peculiar bent of his talents, to dedicate himſelf to the ſervice of the ſtage." P. x.

In the following very curious paſſage, the urgency of Maſſinger's wants, as well as the loan of his aſſiſtance to other writers, is placed beyond diſpute.

"Sir Aſton Cockane, the affectionate friend and patron of our author, printed a collection of, what he is pleaſed to call, Poems, Epigrams, &c. in 1658. Among theſe is one addreſſed to Humphrey Moſeley, the publiſher of Beaumont and Fletcher in folio:

"In the large book of plays you late did print
In Beaumont and in Fletcher's name, why in't
Did you not juſtice, give to each his due?
For Beaumont of thoſe many writ but few:
And Maſſinger in other few; the main
Being ſweet iſſues of ſweet Fletcher's brain.
But how came I, you aſk, ſo much to know?
Fletcher's chief boſom friend inform'd me ſo."

"Davies, for what reaſon I cannot diſcover, ſeems inclined to diſpute that part of the aſſertion which relates to Maſſinger: he calls it vague and hearſay evidence, and adds, with ſufficient want of preciſion, 'Sir Aſton was well acquainted with Maſſinger, who would, in all probability, have communicated to his friend a circumſtance ſo honourable to himſelf.' There can be no doubt of it; and we may be confident that the information *did* come from him; but Mr. Davies miſtakes the drift of Sir Aſton's expoſtulation: the fact was notorious that Beaumont and Maſſinger had written in conjunction with Fletcher; what he complains of is, that *the main*, the bulk of the book, ſhould not be attributed to the latter, by whom it was undoubtedly compoſed. Beaumont died in 1615, and Fletcher produced in the interval between that year and the period of his own death (1625) between thirty and forty plays: it is not, therefore, unreaſonable to ſuppoſe that he was aſſiſted in a few of them, by Maſſinger, as Sir Aſton affirms: it happens, however, that the fact does not reſt ſolely on his teſtimony; for we can produce a melancholy proof of it, from an authentic voucher, which the enquiries ſet on

on foot by the unwearied aſſiduity of Mr. Malone, have occaſioned to be dragged from the duſt of Dulwich College:

'To our moſt loving friend, Mr. Philip Hinchlow, eſquire,
Theſe,

'Mr. Hinchlow,

'You underſtand our unfortunate extremitie, and I do not thincke you ſo void of criſtianitie but that you would throw ſo much money into the Thames as wee requeſt now of you, rather than endanger ſo many innocent lives. You know there is x*l.* more at leaſt to be receaved of you for the play. We deſire you to lend us v*l.* of that; which ſhall be allowed to you, without which we cannot be bayled, nor *I play any more* till this be diſpatch'd. It will loſe you xx*l.* ere the end of the next weeke, beſides the hinderance of the next new play. Pray, ſir, conſider our caſes with humanity, and now give us cauſe to acknowledge you our true freind in time of neede. Wee have entreated Mr. Daviſon to deliver this note, as well to witneſs your love as our promiſes, and alwayes acknowledgement to be for ever

'Your moſt thanckfull and loving friends,

'NAT. FIELD.'

'The money ſhall be abated out of the money remayns for *the play of Mr. Fletcher and ours.*

'ROB. DABORNE *.'

'I have ever found you a true loving friend to mee, and in ſoe ſmall a ſuite, it beeinge honeſt, I hope you will not fail us.

'PHILIP MASSINGER.'

'*Indorſed:*

'Received by mee Robert Daviſon of Mr. Hinchlow, for the uſe of Mr. Daboerne, Mr. Feeld, Mr. Meſſenger, ſum of v*l.*

'ROB. DAVISON.'

"This letter tripartite, which it is impoſſible to read without the moiſt poignant regret at the diſtreſs of ſuch men, fully eſtabliſhes the partnerſhip between Maſſinger and Fletcher, who muſt, indeed, have had conſiderable aſſiſtance to enable him to bring forward the numerous plays attributed to his name." P. xvii.

Juſtly ſolicitous for the credit of Maſſinger, Mr. Gifford further ſtates, that in the period of four years the poet

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* "Robert Daborne is the author of two plays, *the Chriſtian turned Turk*, 4° 1612, and *the Poor Man's Comfort*, 4° 1655. He was a gentleman of a liberal education, maſter of arts, and in holy orders. His humble fortunes appear to have improved after this period, for there is extant a ſermon preached by him at Waterford in Ireland, 1618, where the authors of the Biographia Dramatica think it probable that he had a living."

——"had

——" had written ſeven plays, all of which, it is probable, were favourably received: it therefore becomes a queſtion, what were the emoluments derived from the ſtage, which could thus leave a popular and ſucceſsful writer to ſtruggle with adverſity?

" There ſeem to have been two methods of diſpoſing of a new piece; the firſt, and perhaps the moſt general, was to ſell the copy to one of the theatres; the price cannot be exactly aſcertained, but appears to have fluctuated between ten and twenty pounds, ſeldom falling ſhort of the former, and ſtill more ſeldom, I believe, exceeding the latter. In this caſe, the author could only print his play by permiſſion of the proprietors, a favour which was ſometimes granted to the neceſſities of a favourite writer, and to none perhaps more frequently than to Maſſinger. The other method was by offering it to the ſtage for the advantage of a benefit, which was commonly taken on the ſecond or third night, and which ſeldom produced, there is reaſon to ſuppoſe, the net ſum of twenty pounds. There yet remain the profits of publication: Mr. Malone, from whoſe *Hiſtorical Account of the Engliſh Stage*, (one of the moſt inſtructive eſſays that ever appeared on the ſubject,) many of theſe notices are taken, ſays, that, in the time of Shakſpeare, the cuſtomary price was twenty nobles; (£.6. 13*s*. 4*d*.) if, at a ſomewhat later period, we fix it at thirty, (£.10) we ſhall not probably be far from the truth. The uſual dedication fee, which yet remains to be added, was forty ſhillings: where any connexion ſubſiſted between the parties, it was doubtleſs increaſed."

" We may be pretty confident therefore, that Maſſinger ſeldom, if ever, received for his moſt ſtrenuous and fortunate exertions, more than fifty pounds a year; this indeed, if regularly enjoyed, would be ſufficient, with decent economy, to have preſerved him from abſolute want: but nothing is better known than the precarious nature of dramatic writing. Some of his pieces might fail of ſucceſs (indeed, we are aſſured that they actually did ſo), others might experience a 'thin third day;' and a variety of circumſtances, not difficult to enumerate, contribute to diminiſh the petty ſum which we have ventured to ſtate as the maximum of the poet's revenue. Nor could the benefit which he derived from the preſs be very extenſive, as of the ſeventeen dramas which make up his printed works, (excluſive of *the Parliament of Love*, which now appears for the firſt time,) only twelve were publiſhed during his life, and of theſe, two (*the Virgin Martyr* and *the Fatal Dowry*) were not wholly his own." P. xxxiv.

Nor ſhould the feeling and judicious remarks of Mr. Gifford on Maſſinger's dedication of *the Great Duke of Florence*, which was printed in 1636, and had then been many years on the ſtage, paſs unnoticed.

" In this, which is merely expreſſive of his gratitude to Sir Robert Wiſeman for a long continuation of kindneſs, he acknowledges,

knowledges, 'and with a zealous thankfulneſs, that, for many years, he had but faintly ſubſiſted, if he had not often taſted of his bounty.' In this precarious ſtate of dependance paſſed the life of a man, who is charged with no want of induſtry, ſuſpected of no extravagance, and whoſe works were, at that period, the boaſt and delight of the ſtage!" P. xliii.

"Maſſinger died," ſays Mr. Gifford, "on the 17th of March, 1640. He went to bed in good health, ſays Langbaine, and was found dead in the morning in his own houſe on the Bank-ſide. He was buried in the churchyard of St. Saviour's, and the comedians paid the laſt ſad duty to his name, by attending him to the grave.

"It does not appear, from the ſtricteſt ſearch, that a ſtone, or inſcription of any kind, marked the place where his duſt was depoſited: even the memorial of his mortality is given with a pathetic brevity, which accords but too well with the obſcure and humble paſſages of his life: 'March 20, 1639-40, buried Philip Maſſinger, A STRANGER!' No flowers were flung into his grave, no elegies 'ſoothed his hovering ſpirit,' and of all the admirers of his talents and his worth, none but Sir Aſton Cockayne dedicated a line to his memory." P. xlv.

The conceptions of an author's mind are frequently taken from his works. Mr. Gifford accordingly obſerves,

"Though we are ignorant of every circumſtance reſpecting Maſſinger, but that he lived and died, we may yet form to ourſelves ſome idea of his perſonal character from the incidental hints ſcattered through his works. In what light he was regarded may be collected from the recommendatory poems prefixed to his ſeveral plays, in which the language of his panegyriſts, though warm, expreſſes an attachment apparently derived not ſo much from his talents as his virtues: he is, as Davies has obſerved, their *beloved, much-eſteemed, dear, worthy, deſerving, honoured, long-known, and long-loved friend*, &c. &c. All the writers of his life unite in repreſenting him as a man of ſingular modeſty, gentleneſs, candour, and affability; nor does it appear that he ever made or found an enemy. He ſpeaks indeed of opponents on the ſtage, but the contention of rival candidates for popular favour muſt not be confounded with perſonal hoſtility. With all this, however, he appears to have maintained a conſtant ſtruggle with adverſity; ſince not only the ſtage, from which, perhaps, his natural reſerve prevented him from deriving the uſual advantages, but even the bounty of his particular friends, on which he chiefly relied, left him in a ſtate of abſolute dependance. Jonſon, Fletcher, Shirley, and others, not ſuperior to him in abilities, had their periods of good fortune, their bright, as well as their ſtormy hours; but Maſſinger ſeems to have enjoyed no gleam of ſunſhine; his life was all one wintry

wintry day, and 'ſhadows, clouds, and darkneſs,' reſted upon it.

"Davies finds a ſervility in his dedications which I have not been able to diſcover: they are principally characteriſed by gratitude and humility, without a ſingle trait of that groſs and ſervile adulation, which diſtinguiſhes and diſgraces the addreſſes of ſome of his contemporaries. That he did not conceal his miſery, his editors appear inclined to reckon among his faults; he bore it, however, without impatience, and we only hear of it when it is relieved. Poverty made him no flatterer, and, what is ſtill more rare, no maligner of the great: nor is one ſymptom of envy manifeſted in any part of his compoſitions.

"His principles of patriotiſm appear irreprehenſible: the extravagant and ſlaviſh doctrines which are found in the dramas of his great contemporaries make no part of his creed, in which the warmeſt loyalty is ſkilfully combined with juſt and rational ideas of political freedom. Nor is this the only inſtance in which the rectitude of his mind is apparent; the writers of his day abound in recommendations of ſuicide; he is uniform in the reprehenſion of it, with a ſingle exception, to which, perhaps, he was led by the peculiar turn of his ſtudies. Guilt of every kind is uſually left to the puniſhment of divine juſtice: even the wretched Malefort excuſes himſelf to his ſon on his ſupernatural appearance, becauſe the latter was *not marked out by Heaven* for his mother's avenger; and the young, the brave, the pious Chalarois accounts his death fallen upon him by the will of heaven, becauſe '*he made himſelf a judge in his own cauſe.*'

"But the great, the glorious diſtinction of Maſſinger, is the uniform reſpect with which he treats religion and its miniſters, in an age when it was found neceſſary to add regulation to regulation, to ſtop the growth of impiety on the ſtage. No prieſts are introduced by him, 'to ſet on ſome quantity of barren ſpectators' to laugh at their licentious follies; the ſacred name is not lightly invoked, nor daringly ſported with; nor is Scripture profaned by buffoon alluſions laviſhly put into the mouths of fools and women." P. l.

With becoming zeal, Mr. Gifford takes another occaſion to defend the character of Maſſinger in regard to the laſt-named propriety obſervable in it. We refer the reader to the note in vol. iii. p. 377.

To the delineation of Maſſinger's mind, Mr. Gifford has not added his own appreciation of the poet's talents for dramatic compoſition: having obtained permiſſion of Dr. Ferriar to annex to this Introduction the elegant and ingenious *Eſſay on Maſſinger*, firſt printed in the third volume of the *Mancheſter Tranſactions*; and having been favoured with the very valuable aſſiſtance of Dr. Ireland; by whoſe pen the

the excellencies and defects of Maſſinger are in general repreſented with the niceſt diſcrimination and moſt powerful effect.

From the time of his death, the fame of the poet appears to have ſlumbered till

——"Nicholas Rowe, a man gifted by nature with taſte and feeling, diſguſted at the tumid vapidity of his own times, turned his attention to the poets of a former age, and, among the reſt, to Maſſinger. Pleaſed at the diſcovery of a mind congenial to his own, he ſtudied him with attention, and endeavoured to form a ſtyle on his model. Suavity, eaſe, elegance, all that cloſe application and ſedulous imitation could give, Rowe acquired from the peruſal of Maſſinger: humour, richneſs, vigour, and ſublimity, the gifts of nature, were not to be caught, and do not, indeed, appear in any of his multifarious compoſitions.

"Rowe, however, had diſcrimination and judgment: he was alive to the great and ſtriking excellencies of the Poet, and formed the reſolution of preſenting him to the world in a correct and uniform edition. It is told in the preface to *the Bondman*, (printed in 1719,) and there is no reaſon to doubt the veracity of the affirmation, that Rowe had reviſed the whole of Maſſinger's works, with a view to their publication: unfortunately, however, he was ſeduced from his purpoſe by the merits of *the Fatal Dowry*. The pathetic and intereſting ſcenes of this domeſtic drama have ſuch irreſiſtible power over the beſt feelings of the reader, that he determined to avail himſelf of their excellence, and frame a ſecond tragedy on the ſame ſtory. How he altered and adapted the events to his own conceptions is told by Mr. Cumberland, with equal elegance and taſte, in the Eſſay which follows the original piece*.

"Pleaſed

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* "See Vol. III. p. 453. A few words may yet be hazarded on this ſubject. The moral of *the Fatal Dowry* is infinitely ſuperior to that of *the Fair Penitent*, which, indeed, is little better than a ſpecious apology for adultery. Rowe has laviſhed the moſt ſeducing colours of his eloquence on Lothario, and acted, throughout the piece, as if he ſtudied to frame an excuſe for Caliſta: whereas Maſſinger has placed the crime of Beaumelle in an odious and proper light. Beaumelle can have no followers in her guilt:—no frail one can urge that ſhe was miſled by her example; for Novall has nothing but perſonal charms, and even in theſe he is ſurpaſſed by Charalois. For the unhappy huſband of Caliſta, Rowe evinces no conſideration, while Maſſinger has rendered Charalois the moſt intereſting character that was ever produced on the ſtage.

"Pleaſed with the ſucceſs of his performance*, Rowe conceived the ungenerous idea of appropriating the whole of its merits; and, from that inſtant, appears not only to have given up all thoughts of Maſſinger, but to have avoided all mention of his name. In the baſe and ſervile dedication of his tragedy to the Ducheſs of Ormond, while he founds his claim to her patronage on the intereſting nature of the ſcenes, he ſuffers not a hint to eſcape him that he was indebted for them to any preceding writer.

"It may ſeem ſtrange, that Rowe ſhould flatter himſelf with the hope of evading detection: that hope, however, was not ſo extravagant as it may appear at preſent. Few of our old dramas were then on ſale: thoſe of Shakſpeare, Jonſon, and Fletcher, indeed, have been collected; depredations on them, therefore, though frequently made, were attended with ſome degree of hazard; but the works of Maſſinger, few of which had reached a ſecond edition, lay ſcattered in ſingle plays, and might be appropriated without fear. What printed copies or manuſcripts were extant, were chiefly to be found in private libraries, not eaſily acceſſible, nor often brought to ſale; and it is not, perhaps, too much to ſay, that more old plays may now be found in the hands of a ſingle bookſeller, than, in the days of Rowe, were ſuppoſed to be in exiſtence.

"*The Fair Penitent* was produced in 1703, and the author, having abandoned his firſt deſign, undertook to prepare for the preſs the works of a poet more worthy, it muſt be confeſſed, of his care, but not in equal want of his aſſiſtance, and, in 1709, gave the public the firſt octavo edition of Shakſpeare.

"What might have been the preſent rank of Maſſinger, if Rowe had completed his purpoſe, it would have been preſumptuous to determine: it may however be conjectured, that, reprinted with accuracy, corrected with judgment, and illuſtrated

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"Beaumelle, who falls a ſacrifice, in ſome meaſure, to the artifices of her maid, the profligate agent of young Novall, is much ſuperior to Caliſta. Indeed, the impreſſion which ſhe made on Rowe was ſo ſtrong, that he named his tragedy after her, and not after the heroine of his own piece: Beaumelle is truly the Fair Penitent, whereas Caliſta is neither more nor leſs than a haughty and abandoned ſtrumpet."

* "*The ſucceſs of his performance,*] This was ſomewhat problematical at firſt. For though *the Fair Penitent* be now a general favourite with the town, it experienced conſiderable oppoſition on its appearance, owing, as Downes informs us, 'to the flatneſs of the fourth and fifth acts.' The poverty of Rowe's genius is principally apparent in the laſt; of which the plot and the execution are equally contemptible."

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with ingenuity, he would, at leaſt, have been more generally known, and ſuffered to occupy a ſtation of greater reſpectability than he has hitherto been permitted to aſſume." Vol. I. P. lxii.

Of the neglect into which Maſſinger has undeſervedly fallen, and of the pretence that he belonged not to the ſchool of Shakſpeare, we will cite Mr. Gifford's relation; premiſing that, in our opinion, the reader, who can deny to Maſſinger a rank in dramatic excellence, not far diſtant from that aſſigned to "Fancy's ſweeteſt child," muſt be a ſtranger to the feelings, which bold imagination and vivid expreſſion are peculiarly calculated to excite.

"It does not appear from Johnſon's obſervations on *the Fair Penitent*, that he had any knowledge of Maſſinger; Steevens, I have ſome reaſon to think, took him up late in life; and Mr. Malone obſerves to me, that he only conſulted him for verbal illuſtrations of Shakſpeare. This is merely a ſubject for regret; but we may be allowed to complain a little of thoſe who diſcuſs his merits without examining his works, and traduce his character on their own miſconceptions. Capell, whoſe dull fidelity forms the ſole claim on our kindneſs, becomes both inaccurate and unjuſt the inſtant he ſpeaks of Maſſinger; he accuſes him of being one of the props of Jonſon's throne, in oppoſition to the pretenſions of Shakſpeare*! The reverſe of this is the truth: he was the admirer and imitator of Shakſpeare; and it is ſcarcely poſſible to look into one of his prologues, without diſcovering ſome alluſion, more or leſs concealed, to the overweening pride and arrogance of Jonſon. This diſinclination to the latter was no ſecret to his contemporaries, while his partiality to the former was ſo notorious, that in a mock romance, entitled *Wit and Fancy in a Maze*, or *Don Zara del Fogo*, 12mo. 1656, (the knowledge of which was obligingly communicated to me by the Rev. W. Todd,) where an uproar among the Engliſh poets is deſcribed, Maſſinger is expreſsly introduced as 'one of the life-guards to Shakſpeare.' So much for the ſneer of Capell!—but Maſſinger's ill fate ſtill purſues him. In a late Eſſay on the ſtage, written with conſiderable ingenuity, the author, in giving a chronological hiſtory of dramatic writers from Sackville downwards, overlooks Maſſinger till he arrives at our own times. He then recollects that he was one of the fathers of the drama; and adds, that "his ſtyle was *rough*, manly, and vigorous, that he preſſed upon his ſubject with a *ſevere* but maſterly hand, that his *wit* was *cauſtic*," &c. If this gentleman had ever looked into the poet he thus characteriſes, he muſt have inſtantly recogniſed his error. Maſſinger has no *wit*, and his humour, in which he abounds, is of

* "See his *Introduction to Shakſpeare's Plays*, Vol. I. p. 14."

a light and frolick nature; he preſſes not on his ſubject with *ſeverity*, but with fullneſs of knowledge; and his ſtyle is ſo far from *roughneſs*, that its characteriſtic excellence is a ſweetneſs beyond example. 'Whoever,' ſays Johnſon, 'wiſhes to attain an Engliſh ſtyle familiar but not coarſe, and elegant but not oſtentatious, muſt give his days and nights to the volumes of Addiſon.' Whoever would add to theſe the qualities of ſimplicity, purity, ſweetneſs, and ſtrength, muſt devote his hours to the ſtudy of Maſſinger." Vol. I. P. lxiii.

The honeſt indignation which Mr. Gifford expreſſes at the miſtakes, as well as at the vanity of preceding editors, ſeems indeed to be too well founded; and at the ſame time calls the attention of the reader to the neceſſary buſineſs of collation, ſo ardently undertaken by the preſent editor, and, we may add, ſo ſucceſsfully accompliſhed. Of the incorrect editions, and of the injudicious praiſe unwittingly beſtowed on them, the reader will find a ſevere reprehenſion from p. lxii. to lxxxiii.

The plan announced, and faithfully followed, by Mr. Gifford, in regard to the notes, is this:

"Paſſages that only exerciſe the memory, by ſuggeſting ſimilar thoughts and expreſſions in other writers, are, if ſomewhat obvious, generally left to the reader's own diſcovery. Uncommon and obſolete words are briefly explained, and, where the phraſeology was doubtful or obſcure, it is illuſtrated and confirmed by quotations from contemporary authors. In this part of the work, no abuſe has been attempted of the reader's patience: the moſt poſitive that could be found, are given, and a ſcrupulous attention is every where paid to brevity; as it has been always my perſuaſion,

'That where one's proofs are aptly choſen,
'Four are as valid as four dozen.'

"I do not know whether it may be proper to add here, that the freedoms of the author (of which, as none can be more ſenſible than myſelf, ſo none can more lament them) have obtained little of my ſolicitude: thoſe, therefore, who examine the notes with a prurient eye, will find no gratification of their licentiouſneſs. I have called in no Amner to drivel out gratuitous obſcenities in uncouth language; no Collins (whoſe name ſhould be devoted to laſting infamy) to ranſack the annals of a brothel for ſecrets 'better hid;' where I wiſhed not to detain the reader, I have been ſilent, and inſtead of aſpiring to the fame of a licentious commentator, ſought only for the quiet approbation with which the father, or the huſband may reward the faithful editor." Vol. I. P. lxxxiv.

Yet, it muſt not be diſſembled, that the indignant bluſh of modeſty muſt ſometimes be excited by looſe expreſſions and images, which, if not introduced into his dramas by the poet himſelf, were introduced at leaſt by his permiſſion or connivance. The age of Maſſinger indeed ſeldom exhibits that gaiety, which Thomſon ſo happily deſcribes, as gaiety "by decency chaſtis'd."

We ſhall now ſelect ſome of the notes on the plays. Nothing can be more judicious than what Mr. Gifford has added to the remark of Coxeter, a former editor of Maſſinger, on the ribaldry obſervable in ſome parts of *The Virgin Martyr*.

"Very few of our old Engliſh plays are free from theſe dialogues of low wit and buffoonery: 'twas the vice of the age; nor is Maſſinger leſs free from it than his cotemporaries. To defend them is impoſſible, nor ſhall I attempt it. They are of this uſe, that they mark the taſte, diſplay the manners, and ſhew us what was the chief delight and entertainment of our forefathers. COXETER.

"It ſhould, however, be obſerved, in juſtice to our old plays, that few, or rather none of them, are contaminated with ſuch deteſtable ribaldry as the preſent. To 'low wit,' or indeed to wit of any kind, it has not the ſlighteſt pretenſion; being, in fact, nothing more than a loathſome ſooterkin engendered of filth and dulneſs. That Maſſinger is not free from dialogues of low wit and buffoonery (though certainly, notwithſtanding Coxeter's aſſertion, he is much more ſo than his contemporaries), may readily be granted; but the perſon who, after peruſing this execrable traſh, can imagine it to bear any reſemblance to his ſtyle and manner, muſt have read him to very little purpoſe. It was aſſuredly written by Decker, as was the reſt of this act, in which there is much to approve: with reſpect to this ſcene, and every other in which the preſent ſpeakers are introduced, I recommend them to the reader's ſupreme ſcorn and contempt; if he paſs them entirely over, he will looſe little of the ſtory, and nothing of his reſpect for the author. I have carefully corrected the text in innumerable places, but given it no farther conſideration. I repeat my entreaty that the reader would reject it altogether." Vol. I. P. 26.

To Decker, thus juſtly reprehended, Mr. Gifford aſſigns, however, the praiſe due to the exquiſite beauty of the paſſage, which follows the diſguſting occaſion of animadverſion. The plays of Decker abound indeed with the moſt abominable groſſneſs; but, in ſome inſtances, exhibit ſtriking marks of talent, as well in the characters delineated as in the language employed. We unite therefore with Mr. Gifford in exclaiming,

"What pity that a man ſo capable of intereſting our beſt paſſions (for I am perſuaded that this alſo was written by Decker), ſhould proſtitute his genius and his judgment to the production of what could only diſgrace himſelf, and diſguſt his reader." Vol. I. P. 32.

Whether the ſtrains of higher mood, which have given riſe to this remark, be the production of Decker, or of Maſſinger, we are unable to decide. Mr. Gifford preſents us only with his own perſuaſion, not with abſolute proof, that they were written by the former. We cite them with much pleaſure; and ſhall ſubjoin a part of the firſt ſcene in the third act, admitted by Mr. Gifford to be written by Maſſinger, and of a kindred nature in regard to the commendation of Angelo. Firſt then, the lines attributed to Decker.

"*Dor.* My book and taper.
Ang. Here, moſt holy miſtreſs.
Dor. Thy voice ſends forth ſuch muſick, that I never
Was raviſh'd with a more celeſtial ſound.
Were every ſervant in the world like thee,
So full of goodneſs, angels would come down
To dwell with us: thy name is Angelo,
And like that name thou art; get thee to reſt,
Thy youth with too much watching is oppreſt.
Ang. No, my dear lady, I could weary ſtars,
And force the wakeful moon to loſe her eyes
By my late watching, but to wait on you.
When at your prayers you kneel before the altar,
Methinks I'm ſinging with ſome quire in heaven,
So bleſt I hold me in your company;
Therefore, my moſt loved miſtreſs, do not bid
Your boy, ſo ſerviceable, to get hence;
For then you break his heart.
Dor. Be nigh me ſtill, then;
In golden letters down I'll ſet that day,
Which gave thee to me. Little did I hope
To meet ſuch worlds of comfort in thyſelf,
This little, pretty body; when I, coming
Forth of the temple, heard my beggar-boy,
My ſweet-faced, godly beggar-boy, crave an alms,
Which with glad hand I gave, with lucky hand!—
And, when I took thee home, my moſt chaſte boſom,
Methought, was fill'd with no hot wanton fire,
But with a holy flame, mounting ſince higher,
On wings of cherubins, than it did before.
Ang. Proud am I, that my lady's modeſt eye
So likes ſo poor a ſervant,

Dor.

Dor. I have offer'd
Handfuls of gold but to behold thy parents.
I would leave kingdoms, were I queen of ſome,
To dwell with thy good father; for, the ſon
Bewitching me ſo deeply with his preſence,
He that begot him muſt do't ten times more.
I pray thee, my ſweet boy, ſhew me thy parents.
Be not aſhamed.
Ang. I am not: I did never
Know who my mother was; but by yon palace,
Fill'd with bright heavenly courtiers, I dare aſſure you
And pawn theſe eyes upon it, and this hand,
My father is in heaven: and, pretty miſtreſs,
If your illuſtrious hourglaſs ſpend his ſand
No worſe than yet it does, upon my life,
You and I both ſhall meet my father there,
And he ſhall bid you welcome.
Dor. A bleſſed day!
We all long to be there, but loſe the way." Vol. I. P. 34.

The verſes which we add are Dorothea's deſcription of her attendant Angelo, whom the daughters of Theophilus, hoping to perſuade the Virgin Martyr to forſake the Chriſtian religion, require to be diſmiſſed from the company.

"*Chriſt.* Our conference muſt be private, pray you, therefore,
Command your boy to leave us.
Dor. You may truſt him
With any ſecret that concerns my life,
Falſehood and he are ſtrangers: had you, ladies,
Been bleſs'd with ſuch a ſervant, you had never
Forſook that way, your journey even half ended,
That leads to joys eternal. In the place
Of looſe laſcivious mirth, he would have ſtirr'd you
To holy meditations; and ſo far
He is from flattery, that he would have told you,
Your pride being at the height, how miſerable
And wretched things you were, that, for an hour
Of pleaſure here, have made a deſperate ſale
Of all your right in happineſs hereafter.
He muſt not leave me; without him I fall:
In this life he's my ſervant, in the other
A wiſh'd companion." Vol. I. P. 54.

We paſs to p. 135, in the firſt volume, where Mr. Gifford's note on *Maleſort*, is as follows:

"*Maleſort* is here, and throughout the play, properly uſed as a triſyllable."

This is one of the few inſtances in which we differ from

the preſent editor. For, to our apprehenſion, it is uſed as a diſſyllable in p. 129:

" And our lord, Monſieur *Malefort*, but I'll teach thee."

In p. 139 alſo, the diſſyllabic pronunciation, *Malfort*, twice occurs. Again, in p. 145:

" We' are ſorry, Monſieur *Malefort*, for our error."

Yet once more, in 203:

" Strong and fair reaſons *Malefort* will hear from him."

Indeed we find but *two* inſtances in the whole play, where the word is uſed as a triſyllable, that remarked by Mr. G. as above, and one in p. 140.

In the ſame volume, to the entertaining note of the editor on the " *hunt's-up*," may be added this conſolatory intelligence for all muſical ſportſmen, that the tune is not loſt, as Mr. G. ſuppoſes, having been preſented to the public, by a regular* ſtudent in muſic, under the title of a *hunting ſong*, and with the alternate harmony of verſe and chorus; the chorus opening with " *The hunt is up, the hunt is up*," &c. This book, which is ſtill extant, was publiſhed not long after Puttenham's Art of Poetry, which Mr. G. cites.

In the ſecond volume we meet with the following note, p. 110.

" *Let fury then diſperſe the clouds in which*
I long have march'd *diſguiſed*;"

" The old copies read *maſk'd*; but this ſeems ſo unworthy of the author, that I have not ſcrupled to place the other word (*march'd*) in the text."

Perhaps, however, the reading of the old copies is right. For, to *maſk* in *diſguiſe*, though apparently tautology, is an expreſſion that belongs to our elder poetry. Thus Spenſer, *Faer. Qu.* B. 2. C. 3. ſt. 52, where Britomart and her nurſe reſolve to go in diſguiſe:

" Now this, now that, twixt them they did deviſe,
And diverſe plots did frame to *maſk*, in ſtrange *diſguiſe*:"

for ſuch is the true reading of the paſſage.

The curious relic preſented in this volume, of the hitherto unpubliſhed Comedy, entitled, *The Parliament of Love*, will

* Viz. John Ravenſcroft, " Bachelor of Muſicke," in " A briefe Diſcourſe of the true but neglected uſe of charactering the degrees by their perfection, imperfection, and diminution, in meaſurable Muſicke, &c. Lond. 1614."

undoubtedly,

undoubtedly, as Mr. Gifford truſts, be peruſed with uncommon intereſt. It is, ſays Dr. Ireland,

—" a beautiful fragment, and is every where ſtrongly marked with Maſſinger's manner; the ſame natural flow of poetry, the ſame unforced ſtructure of his lines, and eaſy fall of period; the ſame fond uſe of mythology; and, what is more convincing than all the reſt, the ſame intimate and habitual reference to his own thoughts and expreſſions elſewhere. I wiſh it could be added, that there are no marks of licentiouſneſs: the only conſolation for the uneaſineſs occaſioned by it is, that proper puniſhments are at laſt inflicted on the offenders; and we hail the moral, which aims at the ſuppreſſion of 'unlawful luſts.'" Vol. II. P. 322.

Chaucer's *Court of Love*, and Spenſer's *Court of Cupid on Valentine's Day*, might very properly have obtained notice in the illuſtrations which this relic has occaſioned.

Subjoined to the firſt play in the third volume, is the following remark by Dr. Ireland:

"It may be obſerved here, that Maſſinger was not unknown to Milton. The date of ſome of Milton's early poems, indeed, is not exactly aſcertained: but if the reader will compare the ſpeech of Paulo, with *the Penſoroſo*, he cannot fail to remark a ſimilarity in the cadences, as well as in the meaſure and the ſolemnity of the thoughts. On many other occaſions he certainly reſembles Maſſinger, and frequently in his repreſentations of female purity, and the commanding dignity of virtue." Vol. III. P. 107.

From the latter part of this remark we certainly cannot diſſent. But to that part, which ſo ſtrongly aſſimilates the ſpeech of Paulo to the ſentiments and language which diſtinguiſh Milton's deſcription of his penſive Nun, we heſitate to ſubſcribe. Indeed, when recollection brings before our eyes the Miltonic Maiden

> " keeping her wonted ſtate,
> With even ſtep and muſing gait;
> And looks commercing with the ſkies,
> Her rapt ſoul ſitting in her eyes;"

impreſſed with increaſing admiration as we mark the ſad Virgin and her train, the rhymes of Paulo (which we ſubjoin) have certainly, for us, diminiſhed charms.

> " *Paul.* Look on this MAID OF HONOUR, now,
> Truly honour'd in her vow
> She pays to heaven: vain delight
> By day, or pleaſure of the night

She

She no more thinks of: This fair hair
(Favours for great kings to wear)
Muſt now be ſhorn; her rich array
Changed into a homely gray.
The dainties with which ſhe was fed,
And her proud fleſh pampered,
Muſt not be taſted; from the ſpring,
For wine, cold water we will bring,
And with faſting mortify
The feaſts of ſenſuality.
Her jewels, beads; and ſhe muſt look
Not in a glaſs, but holy book;
To teach her the ne'er-erring way
To immortality. O may
She, as ſhe purpoſes to be,
A child new-born to piety,
Perſéver in it, and good men,
With ſaints and angels, ſay, Amen!" Vol. III. P. 104.

The word *baſes* in the ſame volume, p. 141, in the explanation of which, Mr. Steevens's and Mr. Gifford's opinions do not exactly concur, might be further illuſtrated from Gayton's *Feſtivous Notes upon Don Quixot*, 1654. B. 4. Ch. 4. p. 218; a work which, while it records ſome ſcattered anecdotes of the ſtage, ſtrangely paſſes over Maſſinger; at the ſame time enumerating, as works of eternal fame, "our Fairy Queen, the Arcadia, Drayton, Beaumont and Fletcher, Shakſpeare, Jonſon, Randolph, and laſtly Gondibert," p. 21. Yet further, Maſſinger can only be conſidered forſooth as one of the οἱ πολλοι, if indeed he be intended at all, in a ſubſequent commendation of the "playes of Johnſon, Beaumont and Fletcher, Cartwright, *and the reſt*, &c." p. 273. From this ſtrange, and in many reſpects diſguſting book, which we mention chiefly to notice this particular omiſſion or partiality, we derive a proof, that the phraſe *yeoman-ſewterer*, which Hilario reſents in Maſſinger's *Picture*, p. 213, and which Mr. Gifford illuſtrates from the employment of it in old treatiſes of hunting, was, in Maſſinger's time, a cant expreſſion.

To conclude: Mr. G.'s edition of the text may be conſidered as a model of the moſt valuable kind of emendation; and his notes are certainly the heart-cheering viands, not the "pretty little tiny kickſhaws," (to uſe the words of Juſtice Shallow,) of a ſplendid literary entertainment. From theſe notes, diſtinguiſhed by the unwearied induſtry as well as the elegant learning of Mr. Gifford, the

future editors of Shakſpeare may derive much advantage, both in regard to the ſettlement of the text, and to the illuſtrations required. On theſe points we refer the reader to the note, vol. ii. p. 29, and more eſpecially to the admirable deciſion upon Macbeth's "*way of life*," vol. iv. p. 304. Such remarks will plead, "trumpet-tongued," againſt the licentious alterations of undiſcerning critics.

This edition of his Plays is cloſed with an intereſting examination of Maſſinger's characteriſtic qualities; his ſtyle, the management of his plot, his learning, his morals, his political character, his imitations of his contemporaries, his genius and diſpoſition. Of this examination Mr. Gifford ſpeaks with amiable as well as judicious applauſe, and modeſtly depreciates his own labours in ſubſcribing to the learning and ſagacity of, aſſuredly, a very accompliſhed ſcholar and divine, his friend and coadjutor, Dr. Ireland.

ART. III. *Macpherſon's Annals of Commerce.*

(Concluded from our laſt, p. 309.)

IN ſpeaking of the exports from the Barbaric emporium, ſituated on the Indus, as enumerated by the author of the circumnavigation of the Erythrean Sea, Mr. Macpherſon tranſlates Ἰνδικὸν μελαν, Indigo, becauſe there is, at the preſent time, a great exportation of that article from this quarter. He acknowledges, however, that Pliny claſſes indicum with ivory black, and other painters colours; and the addition of μελαν (black) would lead us to imagine that Indian ink is the ſubſtance here meant; but the greater importance of Indigo is, he thinks, in favour of his interpretation. To this we have ſome objections; Ἰνδικὸν μελαν is laſt upon the liſt, as if it were of little conſequence; but, at the ſame time, we muſt recollect that the common ink of the antients was ſimilar to what we now call Indian ink; and that the better kinds were formed of this ink mixed with the modern kind of ink; ſo that a much greater conſumption of an ink like the Indian, muſt then have taken place than at preſent.

In the liſt of exports from Egypt to Barygaza, the author ſuppoſes that ſtimmi or ſtibium is perhaps black lead. What could have led him to this concluſion, we cannot conceive; the

the uſe of finely pulverized ſtibium (or crude antimony) being very common among the women in the Oriental countries, who apply it, by means of a bodkin, to the edges of their eye-lids, for the purpoſe of giving additional poignancy to their eyes.

The vaunted excellence of the horſes, called Arabian, however juſt, appears to be erroneous, as to the name of the country to which they belong. In ſpeaking of the imports of Muza (the preſent Mokha) Mr. Macpherſon obſerves:

"Horſes imported from Egypt into Arabia, and into that part of it which is moſt celebrated for the ſuperiority of its horſes! Is it certain that Arabia has been famous for its breed of horſes ever ſince the days of Iſhmael, as alleged by hiſtorians quoted by Leo Africanus? Or have horſes, as well as coffee, (another article mentioned by no antient Greek or Roman author, and believed to be a native of Abyſſinia) been introduced into Arabia *in the darkeſt of the middle ages?* *—Horſes are not mentioned in either of the two enumerations of Job's property, though camels and other animals are.—Solomon imported horſes from Egypt and from other countries, but Arabia is not particularized.—In Ezekiel's account of the commerce of Tyre, horſes are brought from Togormah, (Cappadocia, the country which ſupplied the Perſian kings with horſes, a breed celebrated by many antient authors) but only ſheep and goats from Arabia, which alſo furniſhed the ſame kinds of animals, as we find by 2 Chron. c. xvii. to Jehoſophat, King of Judah.—The learned and indefatigable Bochart has not a word of an Arabian breed in all the paſſages concerning horſes which he has collected in his *Hierozoicon*—This ſubject will be touched upon again under the year 345." Vol. I. p. 165.

The above quotation refers to the embaſſy ſent by the Emperor Conſtantius to the King of the Homerites. Among the preſents ſent by the Emperor were two hundred horſes, of the nobleſt breed of Cappadocia, conveyed in veſſels conſtructed for the purpoſe. On this the author obſerves,

"It may be an inquiry worth the inveſtigation of the naturaliſt, whether theſe Cappadocian horſes were the progenitors of the famous Arabian breed. It is pretty evident that Arabia was not diſtinguiſhed for the quality of its horſes in early times. See above, p. 165 note, where I have obſerved that the horſes of Cappadocia

* "Mr. Macpherſon here ſeems to forget that he has himſelf, in his preface, called the hiſtorians of theſe ages 'valuable,' and has referred their barbariſm only to the 'ſupercilious ignorance of grammarians.'"—*Rev.*

padocia were highly eſteemed in Tyre and Perſia. They were no leſs precious in the eyes of the Roman Emperors, who did not permit even Conſuls to poſſeſs '*the divine animals*' of the firſt quality, or pureſt breed, of Cappadocia. In ſhort, they were then, what the Arabian horſes of the *monaki ſhadubi* breed, purer than milk, are in the preſent day, the very beſt of their kind. The many quotations in ſupport of the ſuperior excellence of the antient Cappadocian horſes, which it would be improper to introduce here, may be ſeen in Bochart's Geog. ſacr. col. 175, and Hierozoicon, col. 109, and in Gothofred's Diſſertation on Philoſtorgius." Vol. I. p. 209.

We recommend the above inquiry to thoſe of our friends who are fond of horſes, as it may tend to illuſtrate the natural hiſtory of one of the moſt uſeful animals that mankind have rendered ſubſervient to their wants.

Mr. Macpherſon has, we muſt allow, beſtowed ſome pains in aſcertaining the period of the diſcovery of America. He very properly obſerves, that although the accidental diſcovery of *Winland* (ſo called from the ſpontaneous production of grapes) by the Icelanders, has been deſcribed at ſome length by Forſter and Mallet, there are ſtill many people, even among thoſe of general reading, who believe that no European ever ſet foot in America, before Columbus. The prevalence of this opinion is ſurpriſing, when we conſider that the works of both theſe authors have been tranſlated into Engliſh; and the facts themſelves are unqueſtionable, being authenticated by the teſtimony of contemporary authors, and of others who lived ſoon after that time, but all of them long before the time of Columbus. So that, without detracting from the merit of that illuſtrious navigator, who planned his voyage upon ſcientific principles, we cannot heſitate to acknowledge, that the diſcovery of the Weſtern hemiſphere belongs of right to Biorn, the ſon of Heriolf.

At the ſame time that Mr. Macpherſon thus juſtly deprives Columbus (or, as he chuſes to denominate him, Colon) of the merit of being the ſole diſcoverer of America, he explodes the ſtory of Madoc, on which Mr. Southey has lately employed his poetical talents, as a mere invention of Dr. Powell; in this we agree with him, as no manuſcripts, or authentic teſtimonies on this head, have yet been produced.

In treating of the importation of negroes into the European ſettlements in America, Mr. Macpherſon has not corrected the error into which his predeceſſor had fallen, who ſays that about the year 1508, the Spaniards began to import negroes into Hiſpaniola, from the Portugueſe ſettlements on the Guinea

Guinea coaſt. But the authority of Herrera may be adduced, to ſhew that this importation took place ſeveral years earlier, viz. in 1503.

We have already noticed the imperfect acquaintance of Mr. Macpherſon with natural hiſtory. In ſpeaking of the ſtate of England, as it is recorded in the Doomſday book, and in the other records of that period, he ſays "that many proofs may be adduced to ſhew, that vines were cultivated to a greater extent in ſeveral parts of this country formerly than now, and that conſiderable quantities of wine were made from them." (Vol. I. p. 331.) He does not ſeem to be aware that the cultivation of the true grape was ſtill more impracticable in that age, when the land being leſs cleared than at preſent, occaſioned the ſeaſons to be more ſevere: and that there can be little doubt but the term "vinetum" or vineyard, was in theſe documents uſed for grounds applied to the culture of the currant buſh, *Ribes vulgaris*, which is a native of the country.—But the author is ſo little conſcious of the difference between grapes *(vitis vinifera)* and currants, that he has ſuffered the following paragraph to ſtand in Vol. I. p. 75.

"The tree, or ſhrub, bearing currants, or grapes of Corinth, is by ſome authors ſaid to have been brought from the iſland of Zant, and planted in England about this time. This delicious fruit or grape has long ago become ſo plentiful every where throughout Britain and Ireland, that it would be difficult to convince ſome people that currants were not originally natives here; which is alſo the caſe of many other fruits, plants, roots, and flowers. Dr. Heylin, in his Coſmography, obſerves, that the people of Zant were very poor when the Engliſh began to purchaſe their currants, and wondered to what end they annually brought away ſuch quantities, aſking them, whether they uſed their currants to dye cloths, or to fatten their hogs? He adds, 'that our trade thither has enriched thoſe iſlanders.' Vol. II. p. 75.

From this paragraph, it is evident that the author ſuppoſes the fruit ſold by the grocers under the name of currants to be really the ſame with the common garden currant; inſtead of which the former are well known to be a true grape, the produce of a ſmall low vine, growing principally in the iſland of Zante. But this groſs miſtake is fully equalled by another which we find in Vol. III. p. 155.

"Two phyſicians, to whom the author of this work ſhewed the cochineal in the Company's vaults, were perfectly ſatisfied, that the inſect, which produces it, is the ſame with our Britiſh lady-bird;

lady-bird; and that its ſuperior excellence was acquired purely by the inſect feeding on the fine red juice or ſap of the Mexico ſhrub, called the prickly pear, agreeable to what has been aſſerted by divers authors. A[*nderſon*].

"The prickly pear is a plant which grows ſpontaneouſly and luxuriantly every where in the Weſt-Indies. Its juice is of a rich crimſon colour, which may be uſed with a pen or a pencil for writing or drawing; but it fades in a few days. However, Mr. Long (in his Hiſtory of Jamaica, Vol. III. p. 731) ſays, that Mr. Riz, a gentleman of Kingſton, produced from it a dye-ſtuff ſuperior to the cochineal of Mexico. If that can be effected on a conſiderable ſcale, the prickly pear (now a nuiſance, or at beſt a bad ſort of fence) may become one of the moſt profitable of the tropical plants. M[*acpherſon*]." Vol. III. p. 155.

Mr. Macpherſon cannot be ſaid to have paſſed over this paſſage in a hurry, ſince we find he has actually commented upon it, and, in his comment, has imbibed the erroneous ſpirit of the original. Every dabbler in natural hiſtory knows that the cochineal inſect is a ſpecies of coccus, a genus belonging to the order hemiptera; whereas the common lady-bird is a coleopterous inſect, belonging to the genus coccinella. In a ſimilar manner, the patriotic ſpirit of the author informs us of ſapphires equal to the Oriental, and of topazes (one of them as large as the body of a child of two years old) being found in Scotland; but, to exhibit Mr. Macpherſon's ignorance reſpecting the nature of precious ſtones, we need only ſtate that in the ſame place (Vol. III. p. 390) he ſpeaks of the garnet and the ruby as being the ſame kind of gem.

The ſuppoſed diſcovery of Beukelens, reſpecting the curing of herrings, which has been repeated in ſo many books, ſeems very properly reduced by Mr. Macpherſon to ſome ſlight improvement only in the proceſs, which, being adopted by his countrymen, occaſioned their fiſh to be much admired. The viſit of the Emperor Charles V. to the tomb of Beukelens, has accidentally raiſed him to unmerited honours; the herring trade being in fact much more ancient. What the improvement was, is very doubtful. It is frequently ſaid to be the curing of herrings white; but Mr. Macpherſon ſays that the moſt diſtinct account he has been able to find is in Petit's *Chronique de Hollande*, &c. p. 184. "Ceux de Byervlyet, [no mention of Beukelens] iſle de Flandres, qui premierement inventerent (pour le mieux garder etant ſallé) de l'egorger, et lui oſter les machoires, qui le faiſoient autrement bien toſt corrompre, ce qu'en langue du pays ſe diſoit *kaken*, c'eſt a dire, demacheler."

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In the fourth volume, p. 85, Mr. Macpherſon informs us, that for many years preceding the year 1783, Edinburgh had been celebrated for the manufacture of coaches, which had become an eſtabliſhed article of exportation to the principal towns on the Baltic, and eſpecially to Peterſburgh. And that in this year, "a coachmaker in Edinburgh received an order from Paris itſelf, for one thouſand crane-neck carriages, to be executed in three years." This is given upon the authority of Creech's Letters in Sinclair's ſtatiſtical account of Scotland. We have good authority to aſſert that no ſuch order was ever received in that city; and we have no doubt of its being merely an exaggerated account of an order which was received in London, at the end of the American war, to purchaſe a number of old coaches, and ſend them to Paris, to ſupply the hackneymen of that city.

Count Benyowſky is called by the author, "a man who, if he had lived in the early ages of the world, would have been ranked among the moſt eminent founders of nations, and been deified as a benevolent friend and improver of the human race." (Vol. IV. p. 117). This character of a man, who, by his own account, was little, if at all better than a robber, muſt be conſidered as a continuation of Mr. Macpherſon's ſlanders upon kings; otherwiſe it comes with peculiar impropriety from him, who conſtantly calls pirates, the common enemies of mankind.

Reſpecting the termination of the Maroon war in Jamaica, Mr. Macpherſon ſays, (Vol. IV. p. 353.) that in June, 1796, the remainder of theſe unfortunate people, with their families, were tranſported to Lower Canada, where, *by the treaty of their ſurrender*, they were promiſed the enjoyment of lands and liberty. But the fact is, that by the original treaty made between General Walpole and the Maroons, it was agreed that they ſhould not be ſent off the iſland. The treaty was infracted by the government of Jamaica; and the Maroons were actually tranſported, at a great expence, firſt to Canada, and afterwards to Sierra Leone. This breach of the treaty was very properly reſented by General Walpole; for, when the aſſembly voted him five hundred guineas for the purchaſe of a ſword, he declined their gift, by a letter, in which he obliquely charged them with falſifying the treaty, when they entered it on their minutes. This conduct of the General will be remembered with honour, as long as integrity ſhall be reſpected; and it forms a ſtriking contraſt to the puſillanimous and faithleſs action of the Jamaica government.

Mr. Macpherſon, who is the author of "Geographical Illuſtrations

luſtrations of Scottiſh Hiſtory," reviewed by us, in our Vol. X. p. 84, has annexed to the preſent work, what he calls a commercial and *manufactural* gazetteer of the united kingdom. This ſeems to be, in general, pretty accurate. We have, however, noticed a few inſtances of exaggeration, and of that national partiality, of which his countrymen are ſo frequently accuſed. In ſome inſtances, we apprehend, that he has alſo fallen into the error of ſtating a manufacture to be carried on in a town, when the real caſe is, that the wholeſale dealers in that commodity reſide there, and collect the goods from the ſmall manufacturers in the circumjacent country. This, at leaſt, is what he has done in reſpect to Walſall. In this town, he ſays, there are "manufactures of nails, in making of which, women and children, as well as men, find employment." But the fact is, that no nails are made in Walſall, the factors of that town procuring them from villages, all of which are at a conſiderable diſtance from Walſall.

We cannot help conſidering it as an omiſſion, that, while this author has noticed at full length the laws and anathemas againſt uſury, he is totally ſilent reſpecting thoſe againſt gaming. This is the more remarkable, becauſe the oſtenſible motives for theſe laws, and their effects in reſpect to commerce, are ſimilar; while the real motives of the laws againſt gaming are much more connected with trade.—The Kings of England, and the Pope, agreed in appearance reſpecting the condemnation of uſury; and Mr. Macpherſon has rightly ſtated the real motives of the former to be the throwing of the banking trade into the hands of the Jews, who being merely on ſufferance in the kingdom, their property formed a kind of reſerved ſtock, with which the Kings were accuſtomed to make free when their ordinary revenues were exhauſted. The Pope, as ſovereign of Italy, had an equal wiſh to reſtrain the commerce of money to the Lombards ſettled in England, who were the partners and agents of the banking houſes in Italy, where the profit of the trade ultimately flowed. Hence the real motives of the laws againſt uſury are only ſlightly connected with commerce; whereas the laws againſt gaming are avowedly, and indeed really, intended to divert the property of thoſe whoſe ſanguine temper leads them to prefer ſpeculation, into channels where the transfer of this property may produce ſome benefit to the induſtrious part of the community.

Although Mr. Macpherſon has pretended to review the official accounts of the Eaſt India Company, &c. it is evident that he has but a very limited knowledge of accounts.

Since he finds fault with Mr. Fox, for adding to the calculated deficiency of the East India Company, the sum of 8,200,000l. the amount of their capital stock, which Mr. Macpherson says (Vol. IV. p. 22.) "must surely, in any way of reckoning, be allowed to be a part of their joint property, and by no means a debt upon them." But, in our way of reckoning, and we should suppose in that of every other person, the joint stock of any company is a debt due by the company to the stockholders. Even Mr. Macpherson has admitted this to be true in a former statement of their affairs, Vol. III. p. 660.

The language of this work is deformed by a number of provincialisms, as *sleeped* (Vol. I. p. 129); *severals*, which is constantly used; so *shirreff*, Vol. I. 445, and frequently elsewhere, for sheriff; and again, in page 293 of the same Volume, he says, "It was called the book of Winchester (Liber de Wintonia) by the compilers of it, but Domesday book has *afterwards* [since] become the established name of it." The quotations have been so carelessly incorporated into the work, that reference is sometimes made, as in Vol. I. p. 179, 224, to plates, of which none are given.

ART. IV. *A Synopsis of the British Fuci. By Dawson Turner, A. M. Member of the Imperial Academy Naturæ Curiosorum, of the Linnæan Society of London, &c.* 12mo. 2 Vols. 9s. White, &c. 1802.

WE are ashamed to observe that these elegant little volumes have lain so long, overwhelmed by more ponderous, and perhaps less ingenious tomes. We will not, however, seek concealment of our oversight from silence, but proceed to give a short account of their contents.

It is well known that the difficulties attending the investigation of characters of the Fuci, are much greater than are found in the terrestrial plants in general; nor, till of late years, has the enquiry been carried on with sufficient accuracy. Mr. Turner, therefore, by selecting this branch of natural history for the subject of his work, has rendered considerable service to the philosophy of botany. His plan is clearly opened to the reader in the introduction, from which we shall take the following passage, relating to the general physiology of the Fuci.

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"The genus Fucus, in its present state, at different points, borders upon, and touches, the surrounding genera of Lichens, Ulvæ, Confervæ, and Byssi, in such a manner, that, till a more appropriate distinction is found, experience only will enable us to know the individuals that compose it. The character assigned to it in the Syst. Nat. depends altogether upon the observations of Reaumur, and has already been so often refuted, that it cannot be necessary here again to repeat the arguments upon the subject, all which are to be found in Gmelin's Historia Fucorum, and indeed in almost every other subsequent work upon the subject. Hence succeeding naturalists have been at considerable pains to alter it; and Mr. Stackhouse has gone still farther by sub-dividing the plants that compose it into six new genera: but, though I fully agree with that gentleman as to the necessity of such a measure, I cannot altogether acquiesce in the arrangement he has made, nor have I allowed myself at present to think of any other, because, when a thing of this nature is done, it is desirable that it should be done in a manner to preclude the necessity of future alteration, which can hardly be expected from a distribution framed solely upon the British species, without attending to those which are the natives of distant seas, and are so dissimilar in their appearance. On this subject I will offer the single hint, that the submersed algæ, with the addition perhaps of the Byssi and Tremellæ, ought to form a distinct order of the class Cryptogamia; and that, in a new arrangement, the first step must be to throw them into a general mass, paying no respect to the genera as they now exist, all of which comprize plants of the most anomalous nature, many Confervæ having the fruit of Fuci, some Fuci that of Ulvæ, and vice versâ. I might be tempted here to enter in some measure upon a slight digression respecting the remaining aquatic genera, were not the Confervæ already in the hands of Professor Mertens and Mr. Dillwyn, who will soon favour the world with their observations on the subject; and did I not wish to reserve what I have to say upon the Ulvæ till it is in my power to publish an history of them; materials for which I have been some time engaged in collecting." Introduction, p. xiii.

This introduction is followed by a *Synopsis Specierum*, drawn up with exemplary neatness and precision. The Fuci are here separated into six divisions. 1. Foliis distinctis. 2. Foliis unitis. 3. Alati, sive fronde plana stipite medium folium percurrente. 4. Fronde plana enervi. 5. Fronde compressa. 6. Fronde tereti. They amount in all to seventy-eight species.

As a specimen of the execution of the work, we shall give the description of the thirty-fourth species, *the Fucus*

Edulis, with the ſubjoined remarks, in which Mr. T. aſſigns his reaſons for making it a ſeparate ſpecies, inſtead of a variety of the *Fucus palmatus*, in which way it was conſidered by Lightfoot.

" Root a very ſmall, ſolid diſk, common to numerous fronds, which are from their origin completely cuneiform, having their apices much rounded, and their margins quite flat, as well as perfectly entire. In this ſhape they for the moſt part continue, and remain ſimple, ſometimes extending to a foot or more in length, and in their wideſt part above the half of one in breadth; but occaſionally, moſt probably from accident, they are once or twice longitudinally divided into ſegments, which, though generally either oblong or dilated, preſerve no fixed form or order. Not unfrequently, alſo, they are irregularly perforated in various parts with numerous, roundiſh, ſcattered holes, the edges of which, like thoſe of the ſegments, prove them not to be natural to the plant. Leaves of various ſize and age are always to be found from the ſame root; and it is to be remarked that the proportion of their width to their length generally increaſes as they grow older. Their ſurface on either ſide is ſmooth, even, and gloſſy. The ſtem in the young ſhoots is flat from its very origin, but in mature plants cylindrical, as thick as a crow's quill, and about an inch long before it expands, which it does very gradually. Its colour is a light, ſubdiaphanous red: that of the frond a very deep and opaque blood-red, which ſoon changes to a pale, dirty, whitiſh green. The ſubſtance of the whole is between coriaceous and fleſhy in a recent ſtate; apparently hard and horny after it is dry, but when again moiſtened ſo extremely tender, that a large plant, if held by the root, is ſeldom able to ſuſtain its own weight.

" It is difficult to account for this Fucus, which certainly is not one of the rareſt among the Britiſh ſpecies, and of which there are ſpecimens preſerved both in Buddle and Petiver's Herbaria, having ſo long eſcaped the notice of authors on the ſubject; or, to ſpeak more correctly, having been ſo conſtantly and ſo entirely confounded with the preceding, that no Britiſh writer, except Lightfoot, has thought it deſerving of being noticed even as a ſingular variety. It has, nevertheleſs, always appeared to me, both in its nature and habit, a perfectly diſtinct plant; and my opinion being confirmed by Mr. Stackhouſe, Mr. Davies, and Mr. Dillwyn, who have had ſuch repeated opportunities of examining it in its places of growth, I feel no ſcruple in here introducing it as ſuch; reſting its claim principally upon the regularly cuneiform ſhape of its leaves, their never being either proliferous or branched, and their thick, fleſhy ſubſtance; all which circumſtances appear to be not only conſtant, but peculiar to it, and not common to any of the varieties of F. palma-

tus.

tus. The author of the Nereis Britannica, to whom we are indebted both for an excellent deſcription and figure of it, has obſerved, that "its tender, ſucculent texture expoſes it to the danger of laceration by ſtorms, and its nutritive qualities to the depredation of fiſhes; and, that, when gathered from its native bed, all the largeſt leaves, and many of the ſmaller ones, are found, either half eaten off, or with the frond perforated in numberleſs places." This latter circumſtance is mentioned above, and I have received ſpecimens of it, in which it was ſo very remarkable, that they were ſent under the name of F. clathrus of Gmelin, with the figure of which they by no means ill agree, though the deſcription proves them different. Schmidel, who found this plant in abundance, and has given a good account of it in his Tour through Switzerland, &c. has made ſimilar obſervations; and added, that he had no doubt but Seba's Fuci reticulati, figured in his Theſaurus iii. t. 103. a work I have at this time no opportunity of conſulting, belong to the preſent ſpecies. The error into which Gmelin ſeems to have fallen reſpecting this plant, is both ſingular and unaccountable; for his deſcription of of F. dulcis evidently belongs excluſively to F. palmatus, while all his figures ſeem to have been deſigned for F. edulis, and admit of no doubt, except from being repreſented with undulated margins. In his notes he chiefly confounded them together, and there can be little queſtion but all he has ſaid upon the eſculent qualities of his F. dulcis refers to the preſent plant, which Lightfoot informs us, "the inhabitants both of Scotland and Ireland take pleaſure in eating: ſometimes they feed upon it like a ſallad, when freſh taken out of the ſea; but the more uſual method is firſt to dry it, then roll it up together, and chew it like a plug of tobacco. And this they do more for the pleaſure ariſing from habit, than from any ſuppoſed virtues in the plant itſelf. The inhabitants alſo of the iſlands of the Archipelago, as we learn from Steller, are very fond of this plant. They ſometimes eat it raw, but eſteem it moſt when added to ragouts, oglios, and *ſuch like* dainties, to which it gives a red colour, and, diſſolving, renders them thick and gelatinous. In the Iſle of Skye it is ſometimes uſed in fevers, to promote a ſweat, being boiled in water, with the addition of a little butter. In this manner it alſo frequently purges." * Mr. Stackhouſe diſcovered the quality that it poſſeſſes of yielding by maceration a fine colour; a quality common alſo to many other algæ, and in the higheſt

* "The moſt ſurpriſing quality of this plant, and one that will probably render it of ſervice in dying, I diſcovered by accident. Having placed ſome of the leaves to macerate in ſea water, in order to produce ſeeds from it, I perceived on the

higheſt degree obſervable in Conferva ſetacea, which, after it has been kept only a very ſhort time in freſh water, gives out nearly the whole of the fine lake-tinted fluid with which its tubes are filled, and remains an almoſt colourleſs, diaphanous membrane. That even the accurate Ray was not exempt from the univerſal error, if it hereafter prove to be an error, of not diſcriminating between this plant and F. palmatus, is evident from his ſaying that the leaves of that ſpecies, infuſed in water, emit a ſtrong ſcent of violets; a remark applicable with the greateſt propriety to F. edulis, but not, at leaſt in a ſtriking degree, to the other. In Profeſſor Eſper's Icones are two moſt characteriſtic plates, repreſenting the preſent ſpecies in its two moſt different appearances." Vol. 1. p. 181.

We ſhould mention, that a copious liſt of ſynonyms, with references to authors, and to the places where the Fucus is found, is prefixed to each ſpecies. The following account of the Fucus Aſparagoides, a late diſcovery among this claſs of plants, contains many intereſting particulars.

" Mr. Wigg was the firſt diſcoverer of this highly elegant alga among the rejectamenta of the ſea on the Yarmouth beach, and many years ago made it known to Mr. Woodward, who, in the ſecond volume of the Linnæan Tranſactions, favoured the botanical world with an admirable account and deſcription of it: ſince which time he has himſelf detected it in its place of growth on the rocky ſhore of Cromer. For beauty of colour it rivals, if not exceeds, any other ſpecies of Britiſh origin; but this can only be known to thoſe who have opportunities of ſeeing it while perfectly recent, as, whatever care may be employed in the preſervation of it, the bright, gloſſy tinge will fade; and though, if well expanded, ſcarcely any Fucus is more beautiful on paper, it is nevertheleſs in that ſtate far inferior to what it was before it was dried. When waſhed by the ſea upon the ſhore it looks like a ſhapeleſs, gelatinous maſs, ſo that it may moſt eaſily

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ſecond day a faint ruby tint, very different from the colour of the plant, which is a dull red, inclining to chocolate colour. Being ſurpriſed at this, I continued the maceration, and the tint grew more vivid, till it at laſt equalled the ſtrongeſt infuſion of cochineal. This liquor was mucilaginous, and had a remarkable property of being of a changeable colour, as it appeared a bright ruby when held to the light, and a muddy ſaffron when viewed in a contrary direction."—Ner. Brit. p. 58.—In a note, Mr. Stackhouſe adds, " that the Rev. W. Gregor has procured a fine lake from an infuſion of it by means of alum."

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be paſſed over by botaniſts not accuſtomed to theſe plants, and that circumſtance, added to its rarity, will ſatisfactorily account for its having remained ſo long unnoticed. The preceding is the ſpecies with which it has the cloſeſt affinity; but this affinity exiſts chiefly in general habit; for both their colour, the ſhape of their capſules, and their ramification are very diſſimilar. There is no other Fucus for which it can well be miſtaken."

Vol. II. p. 365.

We could have wiſhed that theſe deſcriptions had been accompanied by plates, an aid ſo abſolutely neceſſary to the illuſtration of the habits and diſtinctive characters of plants. The author appears to have been deterred from this plan by the fear of expence; and only conſoles himſelf and his reader with the conſideration that the *Engliſh Botany* will in time contain a complete collection of Engliſh Plants. He ſeems, however, to meditate a more extenſive work on the ſubject of Fuci, to which he will probably think it expedient to add a collection of plates. The preſent work, as a general view of the Britiſh Fuci, has conſiderable merit.

ART. V. *Obſervations on the preſent State of the Highlands of Scotland; with a View of the Cauſes and probable Conſequences of Emigration. By the Earl of Selkirk.* 8vo. 223 pp. 6s. Longman, &c. 1805.

IT is with great pleaſure that we have lately obſerved the ſcience of political œconomy cultivated by men of high rank and conſiderable influence; and we know not any part of the Britiſh empire which claims the application of that ſcience, or the exertion of that influence, in a greater degree than the Highlands of Scotland. Intereſting from the peculiarity of its ſituation, from the manners and character of its inhabitants, and its utility as a nurſery for ſoldiers, the ſtate of that diſtrict has of late cauſed great uneaſineſs, not only to the proprietors of eſtates there, but to moſt well-wiſhers to the proſperity of the Britiſh empire.

The annual emigration of ſo many of our fellow-ſubjects from regions peopled by a hardy, intrepid, and honeſt peaſantry, if it furniſhes not a juſt cauſe of alarm, muſt naturally be a ſubject of a deep regret, which can ſcarcely be diſpelled by the moſt ingenious and plauſible arguments. Yet the noble author before us has, by ſhowing this partial evil to ariſe from cauſes productive of general good, done much to reconcile

us to a ſtate of things which no legiſlative proviſions, nor indeed any efforts ſeem likely to alter. In an able and perſpicuous manner Lord S. traces the changes that have gradually taken place in the condition of the Highlanders, ſtating the independence of the chieftains in former times, the internal ſtate of the country ariſing from that circumſtance (in which the reſpective conditions of the tenants and cotters, or cottagers, on the eſtates of the lord are minutely deſcribed) the change in the policy of the Highland proprietors ſubſequent to the rebellion in 1745, and the conſequences of this change on population, through the prevalence of paſturage, ſheep-farming, and engroſſing of farms. He then deſcribes the ſituation and circumſtances of the old tenantry, and ſhows that, when, in conſequence of the above changes, they are diſpoſſeſſed of their farms, their only reſources are, employment in the manufacturing towns in the low country, or emigration. Of theſe alternatives, he conſiders emigration as far the moſt likely to ſuit the inclination and habits of the Highlanders; for, though it requires a great momentary effort, it holds out a ſpeedy proſpect of a ſituation and mode of life ſimilar to that in which they have been educated.

On theſe grounds he argues, that emigration ariſes from radical and peculiar cauſes in the circumſtances of the country. He then traces its political effects.

The Highlands have been hitherto a nurſery of ſoldiers; but the circumſtances on which this depended no longer exiſt: the power of the Chieftains over their followers reſted on the eſſential baſis of the low rent of their land; conſequently, when the rents were raiſed, that power was diminiſhed or loſt; and the people no longer conſidered themſelves as dependants on their chief, and would no longer enliſt at his call. Independently, therefore, of depopulation, that nurſery of ſoldiers which has hitherto been found in the Highlands cannot continue. Thus he endeavours to ſhow, that the loſs of this national advantage does not ariſe from emigration.

The author next undertakes to prove, that the emigrations of the Highlanders are intimately connected with the progreſs of national proſperity, and that they are not detrimental either to manufactures or agriculture.

"Emigration," he argues, "is a part of the general change (in the Highlands:) it is one reſult, and cannot, in fair reaſoning, be abſtracted from the other concomitant effects. If the national proſperity is eſſentially promoted by the cauſes from which emigration neceſſarily enſues, this their effect cannot be conſidered as pernicious."

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This argument is purſued at conſiderable length, and accompanied with apt illuſtrations. The means that have been propoſed for preſerving the population of the Highlands are next examined. They are "the improvement of waſte lands, fiſheries, and manufactures." The noble author inſiſts at ſome length, and indeed with very forcible reaſoning, that theſe (though uſeful in ſome points of view) cannot obviate the neceſſity of emigration. He next ſhows, from the returns of the population of ſome Highland diſtricts, that emigration has no permanent effect on population: he thinks, that legal reſtrictions would be uſeleſs and dangerous; and that, owing to the diſcontents which have ariſen in the Highlands, emigration is uſeful in preſerving the public peace. He alſo combats the prejudices of the Highland proprietors againſt emigration, ſhowing the miſtakes from which (in his opinion) they ariſe. Some objections are alſo ſtated to the conduct (though juſtice is done to the motives) of the Highland Society, and to the Emigrant Regulation Bill; a law, which, according to the author's repreſentation of it, would not appear to have been very politic, or even juſt.

The above diſcuſſions lead to a very important, and indeed principal object of this work; which is to prove that, inſtead of ineffectual attempts to prevent emigration, meaſures ſhould be taken to divert it from the territories of the United States to our own colonies. The encouragements that may be expedient for this purpoſe, the noble author aſſerts will not increaſe the ſpirit of emigration. The ſuggeſtions of this public ſpirited writer, it is but juſt to add, do not reſt on theory alone. He has, with a laudable zeal, illuſtrated his doctrines by his practice, having ſucceſsfully eſtabliſhed a ſettlement of Highland emigrants on Prince Edward's Iſland, in the gulf of St. Lawrence; an intereſting account of which ſettlement concludes the principal work; to which an appendix is ſubjoined, containing much valuable information.

Having thus given an outline of this important treatiſe, we ſcarcely need to add, that although we are not prepared to accede to every opinion expreſſed by the noble writer, yet the ſubject which he treats, the practical knowledge which he has acquired, and the ability with which his ſuggeſtions are enforced, claim the moſt attentive conſideration from thoſe who are peculiarly intereſted in the ſtate of the Highlands, and likely to influence the future condition of that part of the kingdom.

ART.

ART. VI. *Military Memoirs, relating to Campaigns, Battles, and Stratagems of War, ancient and modern; extracted from the beſt Authorities; with Occaſional Remarks. By the Author of the Continuation of Principal Watſon's Hiſtory of Philip II. and III. of Spain; Tranſlator of Cunningham's MS. Hiſtory of Great Britain, in Latin, from the Time of Cromwell to the Acceſſion of George I. &c. &c. The Second Edition, Reviſed and Enlarged, By James Glenie, Eſq. A.M. Fellow of the Royal Societies of London and Edinburgh, &c. &c. &c. Recommended, by Deſire of his Royal Highneſs the Duke of York, to the Volunteer Corps and Military Schools.* 8vo. 10s. 6d. Johnſon, &c. 1805.

THE Editor, in his advertiſement to this ſecond edition, obſerves, that prejudices are entertained againſt his work, becauſe it was not compiled by one of the military profeſſion. The complaint is unreaſonable enough, for there ſeems to be no argument againſt any accompliſhed and ſtudious individual, having the taſte to enjoy, and the ſagacity to ſelect, the moſt memorable military incidents and ſtratagems as well of ancient as of modern times.

The objection, however, ſuch as it is, has been obviated two ways. The work has paſſed to a ſecond edition, a ſufficient proof that it has met with an adequate ſhare of public approbation; and the author avows having conſulted as his guide and aſſiſtant, General Miranda, a ſoldier of great military experience, a man alſo of great and various talents.

The work is divided into the following ſeveral parts. The firſt diſcuſſes various battles and ſtratagems of war, before the invention of gunpowder. The ſecond treats on the ſame ſubjects, after the invention of that deſtructive ingredient. The third part is on the ſubject of war, ſince the introduction of the Pruſſian tactics. The fourth is on the American war; and the laſt, which of courſe will be peruſed with the greateſt intereſt, is employed on the detail of the late ten years war of France againſt almoſt all Europe. It is from this laſt that we ſhall take our ſpecimen of the ſpirit with which the author has executed his undertaking.

"Battle between the Auſtrians, commanded by General Wurmſer, and the French, under Buonaparte, Auguſt, 1796, at Breſcia.

"Buonaparte, having, with a fortunate boldneſs, penetrated through Piedmont, entered Lombardy, and paſſed the Po, the Adda, and the Mincio, laid ſiege to Mantua; the poſſeſſion of which would render him the undiſputed maſter of Italy. The garriſon

garriſon made ſeveral vigorous ſallies, but Buonaparte, who had by this time collected, from the many ſtrong towns he had taken, a numerous and formidable artillery, gave no reſpite to the beſieged, and conſtantly repelled them. He erected batteries for the firing of red-hot balls, and ſeveral parts of the city were in flames: but the governor was reſolved to hold out to the laſt extremity, and refuſed to liſten to the ſummons of ſurrender.

"The paſſes into the Tyrol were guarded by works extending from the lake of Garda to the river Adige. Here the imperial General Wurmſer poſted himſelf: but the French generals, Maſſena and Joubert, at the head of a ſelect body, broke into his lines, by turning his right and left. They ſeized his baggage and ſtanding camp, and forced him to retreat with the utmoſt precipitation. This happened towards the cloſe of June.

"Powerful reinforcements having joined Marſhal Wurmſer, ſince the check he had received at the paſſage into the Tyrol, he was reſolved to repair this by raiſing the ſiege of Mantua; by effecting which, he would at once undo all that had been done by Buonaparte. Animated with this hope, he aſſailed the French, at Salo, on the weſtern ſide of the lake of Garda, and at Corona on the eaſt. He diſloged them, on the 29th of July, from both theſe poſitions. Thoſe at Salo retired to Peſchiera, and thoſe at Corona to the city of Verona. In conſequence of the capture of Salo, on the one ſide of the lake, and Verona, which the French were obliged to abandon, he made himſelf maſter alſo of Breſcia, and was moving, with the diviſion under his command, towards Buonaparte, while the other advanced with all expedition to place the French between two fires.

"Buonaparte, perceiving the danger of his ſituation, and conſcious that his ſtrength was not equal to an encounter with the Auſtrian general's united diviſions, determined to attack them ſingly, before they could form a junction. This, indeed, ſeemed the only expedient left to extricate him from the preſent danger. It was not, however, without the deepeſt concern, that he ſaw himſelf reduced to the neceſſity of abandoning the ſiege of Mantua, now almoſt deſtitute of proviſions, and on the point of ſurrendering.

"He raiſed it on the 30th of July, and, in purſuit of his plan, marched with all expedition to Breſcia, where he joined the diviſions of his army. They had gained ſeveral advantages over the Auſtrians, particularly at Lonado, a town which theſe had ſeized, but from which they were expelled, after being completely defeated in an engagement, the laſt of July, wherein they loſt great numbers.

"From Breſcia, when the Auſtrians were again totally routed, on the 1ſt of Auguſt, they withdrew, in diſorder, towards the Tyrol, where they took refuge in the mountains. Marſhal Wurmſer, appriſed of the ill fortune that had attended his other diviſion,

diviſion, advanced with all ſpeed to its aſſiſtance, and, on the 3d, came up with Buonaparte, who, expecting him, was prepared for battle. The Auſtrians had ſome advantage at firſt, through the raſh impetuoſity of an advanced corps of French, which was ſurrounded and taken; but the centre, forming into a compact body, charged them with ſuch vigour, that they ſoon gave way, and were broken on every ſide. A diviſion of them endeavoured to make good its retreat to Salo; but that place was already occupied by the left wing of the French; and this diviſion, in attempting to gain the mountains, towards the Tyrol, fell moſtly into the hands of the French. General Augereau, who commanded the right wing, aſſailed the left of the Auſtrians poſted at Caſtigliona. Here a furious fight was maintained the whole day between both parties. The French, at length, prevailed, and the Auſtrians ſuſtained an entire defeat. Between two and three thouſand fell in the field, and about four thouſand were made priſoners, among whom were three generals. The French alſo loſt a conſiderable number, and ſome officers of great note.

"On the 4th, a diviſion of the French attacked a large body of Auſtrians, who were poſted at Gavardo, towards the weſtern ſide of the lake. The conflict was warm, but the Auſtrians were again worſted, with the loſs of near two thouſand men.

"Notwithſtanding the ſucceſſes of the 3d and 4th, Buonaparte was not yet aſſured of a fortunate termination of this obſtinate diſpute. Marſhal Wurmſer had drawn together all the troops that could be rallied, to which he added a part of the garriſon of Mantua, now relieved from the ſiege, and every other corps within his reach. When aſſembled, they formed an army formidable enough to renew the conteſt with Buonaparte, who was fully convinced that the moſt dangerous and difficult part of the buſineſs ſtill remained to be decided.

"He collected the whole of his force, and made the moſt advantageous arrangements to meet the enemy, whoſe attack he hourly expected. He viſited every poſt, in order to aſcertain the numbers that could be ſpared to reinforce his main body. Repairing for this purpoſe to Lonado, he found it occupied by no more than twelve hundred of his troops, while a diviſion of the Auſtrians, conſiſting of four thouſand men, had encompaſſed it, and ſent an officer to ſummon the French to ſurrender. Buonaparte concluding, from certain circumſtances, that this body of Auſtrians belonged to the defeated part of their army, and was endeavouring to make good its retreat, with remarkable preſence of mind, told the officer, that he was miſtaken in thinking that he had met only with a detachment of the French army, the main body of which was there with Buonaparte himſelf, who now ſpoke to him, and required him immediately to return to his general, and require that he ſhould ſurrender inſtantly. The commander of the Auſtrians, ſtruck with aſtoniſhment, requeſted a parly, to

ſettle

ſettle conditions. But Buonaparte, aware of the danger attending the leaſt delay, inſiſted that they ſhould directly ſurrender themſelves priſoners of war. On their ſtill demanding time to conſider, Buonaparte gave orders for a body of choſen grenadiers and artillery to advance againſt them. This decided the matter, and they all laid down their arms, without attempting to make the leaſt reſiſtance.

"Eſcaped from this eminent peril, in ſo extraordinary a manner, the French general determined to loſe no time in bringing the conteſt to a final iſſue. Feigning to be deſirous of avoiding an engagement with Wurmſer, he ordered a retrogade motion to be made by his army, in order to induce him the more readily to advance. This order was executed on the morning of the 5th, with ſuch dexterity, that while the Auſtrian general, deceived by appearances, was approaching the French army to attack it, the right wing of the French, under General Serrancier, an officer of great ability, turned the left of the Auſtrians, and aſſailed its rear, while another diviſion attacked a redoubt in its front. The left of the French, in like manner, moved with unexpected rapidity, againſt the right of the Auſtrians, and their centre was charged at the ſame time with ſuch impetuoſity and vigour, that, ſurpriſed at movements ſo contrary to their expectation, they were in a manner taken unawares. They made, however, a reſolute defence, but fortune declared for the French. The Auſtrians were thrown into confuſion; and, notwithſtanding the ſkilful diſpoſitions of Wurmſer, were not able to ſtand their ground. They retired with all expedition, after loſing two thouſand men: and would certainly have loſt many more, had not the French, from the exceſſive fatigue of ſo many ſucceſſive conflicts, been diſabled from a purſuit.

"This victory was completely deciſive of the conteſt between theſe two rival generals. The battle might be ſaid to have laſted five days, as there was no intermiſſion of fighting during that time. The loſſes of the Auſtrians, precluded all hopes of keeping the field; they amounted to ſeventy pieces of cannon, all the carriages belonging to his army, more than twelve thouſand priſoners, and ſix thouſand ſlain*." P. 528.

The reader will be well pleaſed with the author's judicious preface, in which, among other things, he examines and refutes Marſhall Turenne's aſſertion, that, in battles, God Almighty, for the moſt part, declared on the ſide of the moſt numerous battalions. He thinks that the victory is rather decided by the momentum of the different contend-

* "Dodſley's Annual Regiſter, continued for the proprietors, 1796.—Hiſtory of Europe, cap. vii."

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ing forces, that, is, the velocity multiplied into the quantity of matter. The letter alſo to the editor from Mr. Glenie, is very able, containing many excellent obſervations on battles, &c. and is well calculated to inſpire Engliſhmen with the moſt animating courage and conſtancy in caſe of invaſion.

The whole forms an intereſting and entertaining performance, the greater part of which we have peruſed with conſiderable ſatisfaction.

ART. VII. *An Eſſay on the Spirit and Influence of the Reformation of Luther. The Work which obtained the Prize on the Queſtion propoſed in* 1802, *by the National Inſtitute of France; "What has been the Influence of the Reformation of Luther on the Political Situation of the different States of Europe, and on the Progreſs of Knowledge?" By Charles Villers. Tranſlated and illuſtrated with copious Notes. By James Mill, Eſq**. 8vo. 490 pp. 9s. Baldwin. 1805.

THIS is moſt undoubtedly a very curious and intereſting work, upon a very important ſubject. There is ſomething alſo certainly very curious in the circumſtances of its publication, and the reward aſſigned to it; but what preciſe judgment we may be allowed to form of theſe circumſtances, we are not able exactly to ſay. If it may be at all conſidered as the work of a *Roman Catholic*, or the prize it obtained from the National Inſtitute, may be conſidered as a pledge of the approbation given by a ſociety of *Roman Catholics*, to the ſentiments contained in it, then indeed the work is a *great* curioſity. The learned tranſlator and editor confeſſes, that it appeared to him "a memorable proof of the extraordinary progreſs of reaſon and liberality, when a learned aſſembly in a *Catholic* country, propoſed to eſtimate the beneficial effects which have ariſen from the great revolt againſt the Catholic church." But this ceaſes to be ſuch a phænomenon, if the country and ſociety are to be conſidered as only nominally Catholic; and it is no curioſity at all, if religion has but little concern in it; if it is to be regarded only as an exerciſe belonging to the hiſtorical claſs of the

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* There is another tranſlation of this eſſay, by B. Lambert, publiſhed nearly at the ſame time, for Hatchard, at 9s.

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National Inſtitute of 1802, the profeſſed object of whoſe reſearches and labours was, we believe, at that very period, "all the moral and political ſciences, in as far as they relate to hiſtory." This we take to be the true ſtate of the caſe. We are from many circumſtances, and for many reaſons, more diſpoſed to regard it as an hiſtorical exerciſe, approved and rewarded by a learned ſociety, than as a conceſſion on the part of real Romaniſts, as to the good effects of the reformation, and the wholeſome tendency of Proteſtantiſm. As an hiſtorical eſſay, it is unqueſtionably, upon the whole, a very able one, and juſtly deſerving of the notice of any literary ſociety. Nor will Proteſtantiſm, we think, fare the worſe, though it ſhould not be conſidered as entirely an act of conceſſion on the part of real Papiſts; for what is here ſaid of Proteſtantiſm and Popery alſo, is in general ſo true and juſt, that it may at all events be received as a very reſpectable teſtimony on the part of a philoſophical hiſtorian, not only to the merits of the reformation itſelf, but to the good intentions of the firſt reformers. Many evil things having been alledged of both, which deſerved to be cleared up: but we muſt, once for all, freely confeſs, that "*the founder of Chriſtianity*," the Chriſtian religion itſelf, and the ſacred books, are not in general ſo ſpoken of, as we ſhould hope every true Roman Catholic, as well as every true Proteſtant, would ſpeak of them. We ſhall not enter into any particular objections on this head, for there is certainly nothing in the ſubject, that can entitle us to examine too cloſely into the private religious ſentiments of the author; our only apprehenſion is, that if this eſſay is particularly to be regarded, (as the editor in one place inclines to think) as "an eminent proof of the progreſs of reaſon and liberality," it may be thought, from ſome expreſſions of the author, that reaſon and liberality require, in his opinion, that Chriſtianity ſhould be conſidered more as a philoſophical ſyſtem, than as a revealed religion. This appears to us to be the tendency of the eſſay, and we truſt we ſhall not be thought uncandid in thus ſtating our opinion. We were pleaſed, indeed, to find ſome exceptions of the ſame kind in the notes of the learned editor, which, generally ſpeaking, form a very valuable addition to the original work.

This eſſay is divided into chapters and ſections. Some of the heads of which we ſhall give, as a ſpecimen of what the reader is to expect. After a ſtatement of the queſtion, (not ſo free from faults, nor by any means ſo clear as the reſt of the work) the author proceeds to conſider firſt, "the eſſence of reformations in general," and next, that of Luther

in particular, where, in three parts, he gives us an able ſketch of the Politics, Religion, and Literature of Europe at the beginning of the ſixteenth century. Then follows a ſection entitled, " conjectures regarding what would have happened in Europe, if the reformation had not taken place; whether the ſpirit of the hierarchy would have changed?" Though this may be thought ſomewhat of a digreſſion from the main queſtion, we cannot but regard it as an important ſection; becauſe it tends to prove that the ſyſtem of an *infallible* Church, and conſequently the ſpirit of the Roman Catholic religion, is eſſentially inimical to the advancement of knowledge; as it is to that freedom of thought, and exerciſe of *right* reaſon, which have been the glory and happineſs of ſo many ſtates ſince the reformation, and very eminently of our own. This is a point, which at the preſent moment particularly requires to be cleared up; becauſe, among the moſt modern vindications of popery, we have ſeen an attempt made to prove, that the ſyſtem of infallibility is the only ſecurity againſt that licentiouſneſs of opinion, which has been the cauſe of all the fatal events of the French Revolution. It has been argued, therefore, that thoſe effects have not only been entirely owing to the reformation, but that Proteſtantiſm is always likely to lead to the ſame evils, and therefore is unfriendly to regal government and ſocial order. This, we think, is to plead the cauſe of Catholiciſm againſt Proteſtantiſm upon ground ſo totally miſtaken, that the very contrary is actually the truth. The Proteſtant religion appears to us, beyond all doubt, to be the beſt ſecurity againſt ſuch violences and convulſions; and that of the Romiſh Church the moſt likely to cauſe and provoke them. Mr. Villers ſeems to be entirely of our opinion. It was not, in the firſt inſtance, according to him, the licentiouſneſs of Proteſtants that gave riſe to the ſtruggles of the reformation, but " the deſpotiſm and [pretended] infallibility of the Pope," which gave the offence, and which, leaving no alternative, rendered the ſtruggle ſo convulſive. " The ſpring of oppreſſion, too violently bent, (theſe are Mr. Viller's own words) had produced the reaction of the ſpring of liberty. The efforts employed to ſubdue her tended only to make her unfold more *rapidly* the whole of her powers." Here certainly was the evil. Proteſtantiſm was then the friend to *true* liberty, both of thought and action, and is ſo ſtill; it encourages not the licentiouſneſs of either, nor does it provoke ſuch violences, by any extravagant pretenſions, or oppreſſive dominion. It acknowledges the holy Scriptures to be infallible, but it leaves men to their own interpretation

pretation of them. It tolerates Catholicism, but wisely resists and keeps herself on her guard against the Romish pretensions to infallibility, which, by the acknowledgment of Roman Catholics themselves, are not yet relinquished. The learned translator expresses a hope, that this work may "tend to open the eyes of the Irish Catholics," for whose emancipation (as it is most improperly called) he is a strenuous advocate. We most heartily join him in the wish, which suggests to him this hope; namely, that of their recall from the dangerous principles which separate them from us, which is an object most devoutly to be wished. How much should we rejoice to see them emancipated in *this* manner from all political disqualifications! It is not because they think differently from us on many points that we wish them to be excluded from political power and authority, but because we are still afraid of this doctrine of infallibility among others, and because, as M. Villers observes, they have always appeared "to regard Protestantism as a dangerous disease;" and are averse to the reasonable and wisely liberal ideas it encourages. It appears, therefore, a strange circumstance, in regard to the differences at present existing among us, that they who boast themselves the greatest friends, and appear the warmest advocates of political and religious liberty, should be desirous to remove all impediments to the attainment of power and authority, by those who support a despotic infallibility; while they who think every indulgence has been granted, that can be granted without injuring the free state and tolerant Church of these realms, are held to be the enemies of liberty, and the favourers of oppression. We are not blind to the very peculiar circumstances of Ireland, and are grieved to think, that so large a portion of our fellow subjects are still under such delusions as render exclusion necessary, nor would we ever be the advocates of those who would aggravate the weight of privations and disqualifications; but the principle of them we still think most wise, and not with any degree of safety to be relinquished, if we would preserve our own liberty.

But to proceed with our account of the work. In the first chapter of the second part, the author considers the influence of the reformation, first generally on the political situation of all the states of Europe, as well as on the church and its connection with the states, and then severally and particularly on the principal states of Europe, Protestant or Catholic, friendly or unfriendly to the reformation. Then follows, a view of the external situation of the states of

Europe in regard to one another, in which the eſtabliſhment of the balance of power is briefly but ably diſcuſſed. The ſecond chapter of the ſecond part treats of the influence of the reformation on the progreſs of knowledge, on liberty of thought, the ſtudy of religion and languages, philoſophy, moral and political, the phyſical and mathematical ſciences, belles lettres, modern languages and fine arts; the wars and controverſies which aroſe out of the reformation are alſo conſidered, and much curious information is added concerning the order of Jeſuits, both the political and theological champions of the church of Rome. The origin of ſecret ſocieties, free maſonry, &c. &c. is, we think, judiciouſly accounted for, and though their original purpoſe and intention are vindicated, even down to the claſs of *illuminati*, M. Villers, does not deny that the original deſign of the latter, was ultimately departed from, and many unworthy members admitted, ſo that "the appellation of *illuminati*, ſerved in the end for a maſk, and afforded pretexts to many villains." P. 373.

There is added to the whole, "a ſketch of the hiſtory of the church, from its founder to the reformation." To this part the editor has not thought proper to ſubjoin either illuſtrations or corrections, and we agree with him in thinking it too ſhort, too imperfect, and too unimportant to deſerve them. The bleſſed Jeſus is here repreſented as *dying*, "a Martyr only to truth and virtue;" from this we may judge of M. Viller's Catholiciſm: "a peaceful ſtate of things," we are alſo told, "would *perhaps* have confined *for ever* the *religion of Chriſt* to the walls of Jeruſalem; but the Jews, by expelling the innovators, compelled them to go and preach in other places;" from this we may judge of M. Villers's ideas of the divine origin of Chriſtianity.

As ſpecimens of the eſſay, we ſhall begin with the following picture of the ſtate of Italy and Saxony, at the period of the reformation. The intention of the author is to deſcribe the different features of Roman Catholiciſm in different countries at that time.

"Italy had long been the reſidence of the maſters of the Roman empire. The luxury and corruption of Aſia had paſſed into the city of the *Cæſars*, and overrun the reſt of the country. The riches of the whole world there circulated and overflowed. The effeminacy of the latter years of the empire ſtamped the Italian character. Subdued afterwards by a multitude of conquerors, who ſucceeded one another inceſſantly, that fine country was, during ten centuries, the field of continual wars, waged there by ſtrangers, who contended for its poſſeſſion. The Italian,

never his own maſter, always oppreſſed, ſubdued, became naturally artful, ſelfiſh, and deceitful. Commerce ſtill continued to enrich him; but he haſted to conſume in pleaſure what he foreſaw that violence might ſpeedily wreſt from him. A taſte for luxury, pomp, ſenſuality, and the fine arts, was the ſource of his conſolation. The magnificence of the ancient remains with which he was ſurrounded, had an influence on that which he gave to all his works, and to all his religious edifices. Worſhip became an affair of the ſenſes, religion a mythology. Pompous ceremonies uſurped the place of ſimple prayers; ſaints and images became the ſuppliants of a Deity almoſt forgotten, and the immediate objects of devotion. Such is the aſpect under which religion preſented itſelf to the Italian from his birth. The eſſential ſpirit of that religion was extinct with regard to him. No doubt the multitude, and ordinary men, adhered very ſtedfaſtly to this ſyſtem of ſuperſtition which captivated their ſenſes, and lulled their conſciences under vice. But what wonder if he who proceeded to think and examine rejected at once, without any reſervation, that whole ſyſtem, in which he could ſee nothing but the handy work of man, and remained without any ſhadow of religion whatſoever? The Italian then was almoſt unavoidably a papiſt, or an atheiſt, a worſhipper of our Lady of Loretto, or a worſhipper of nothing. Never accordingly were there ſo many atheiſts as in the country and neighbourhood of the ſovereign pontiffs.*

"The moſt extravagant bigotry, or the libertiniſm of unbelief, is the neceſſary lot of thoſe who cannot adopt the whole of their religion, and who are unable to diſcover its ſpirit. "When they throw the bathing water out of the window," as the ancient proverb ſays, "they throw the child along with it." A reformation of religion was impracticable in that country. Thoſe who were good Catholics would not have endured the removal of a ſingle relic; the reſt were nothing, conformed to the exterior

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"* Add to this the cauſes of the Italian impiety and corruption aſſigned by Machiavel, an eye-witneſs, and a man who will be allowed to poſſeſs ſufficient ſagacity to perceive the ſources of the evil. He expreſſes himſelf in the following manner: "The ſtrongeſt proof of the approaching ruin of Chriſtianity, is to ſee that the nearer people are to Rome, which is the capital of Chriſtianity, the leſs religion they have.** The ſcandalous example, and the crimes of the court of Rome, have been the cauſe that Italy has loſt entirely all the principles of piety, and every ſentiment of religion.*** We Italians then owe this important obligation to the church and to prieſts, that we have become reprobates and villains." Diſc. on the firſt Decade of Livy. B. I. c. 12. Author."

practice, but remained indifferent to all moral and religious intereſt, to all deſire of improvement, which it belonged not to them either to conceive or to credit. *

" What

" * The Italians proved ſufficiently by the fact that they were altogether incapable of a Reformation. Some years before Luther, the ardent Savonarola preached at Florence nearly the ſame doctrine which was afterwards preached by the Reformer of Saxony, in regard to indulgences and the miſconduct of the Papal court, &c. The infamous Alexander the VI. was then on the throne. Far from declaring themſelves in favour of Savonarola, as the people of Wittemberg declared in favour of Luther, thoſe of Florence fell upon the unfortunate man, too good for his age and his country, dragged him to the pile lighted by the inquiſitorial hangmen, and ſaw him burnt, uttering ſhouts of joy, and crying out *long live Pope Borgia*. Author.

" Almoſt every man who has had any opportunity of converſing with perſons who had been educated Roman Catholics has had occaſion to make this remark; that they are either bigots, ignorantly attached to every rag and tatter of the holy mother, and have never thought but of reverencing implicitly as they had been taught to reverence; or if they have inquired at all, and allowed themſelves to believe their own reaſon that abſurdity and nonſenſe is abſurdity and nonſenſe; then they have formed this concluſion that Chriſtianity is abſurdity and nonſenſe. So ſtrongly blended in their minds is the idea of Chriſtianity itſelf with all the appendages of Catholiciſm, that they cannot ſeparate them. Their education is ſtrongly calculated to produce this effect. They have never been taught to inquire into the evidence of their religion, or to analyſe it, to examine its ſeveral parts, and to conſider their reaſonableneſs and importance. Perſons who have been accuſtomed to do this, if they find one thing which cannot bear examination, proceed on to another, and examine every thing apart, before they think of rejecting the whole. But perſons who have been educated as Catholics have been trained to take every thing reſpecting religion upon authority, and in the lump; they have always conſidered it as a ſyſtem founded upon the aſſertion of others; every part of which muſt ſtand or fall with the reſt. When the progreſs of their knowledge therefore compels them to ſee the weakneſs of this authority, and the deformity of the ſuperſtructure as it ſtands, they turn their backs upon it directly, as wholly dangerous and diſguſting. The only ground of belief on which they had ever been inſtructed to reſt their faith being removed, it is extremely natural they ſhould take it for granted there is no other; and reſign all further concern about the matter. This is unqueſtionably

"What a different aſpect did Saxony preſent? Its people had never been enervated, either by luxury and opulence, or by too ſoft a climate. There, lived a native, frank, and manly race, who, till the ninth century of our era, had never been ſubdued. They had ſtopped on the banks of the Elbe the flight of the Roman eagle, which was unable to penetrate into their country. At a later period that nation had given conquerors to Europe. The Angles, the Normans, the Burgundians, the Franks, ſwarms which iſſued from Saxony, proceeded to ſubdue Great Britain, Gaul, and the other provinces of the weſt. Thoſe who remained on their ancient ſoil, attached to their national, ancient, and ſimple worſhip had allowed the reſt of Europe to embrace Chriſtianity, without offering any attempt at imitation, or to quit a faith in which was incorporated the memory of the great actions of their fathers. When Charlemagne, after a deſperate reſiſtance of thirty years, prevailed to make them receive Chriſtianity, they embraced it heartily, and with good faith. But among them it is eaſy to conceive that it never would become what it was among the Italians. It there leſs enchanted the eyes, but it more touched the heart. In Italy it was more *worſhip*, in Saxony more *religion*. Men of ſtaid minds, and of generally ſound morals, naturally practiſed a Chriſtianity more pure, more compoſed of ſpirit. They always ſupported with a ſecret impatience the heavy yoke which the court of Rome impoſed upon them, and embraced the firſt occaſion which offered to eſcape from

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tionably the reaſon that philoſophers and men of inquiry in France, and in other parts of the continent, have been much more commonly infidels than in this country. It is remarkable alſo that the two moſt celebrated infidels we have had in this country, Hume and Gibbon, had ſpent a great part of their youth in France, and were intoxicated with the vanity of imitating Frenchmen. This too is unqueſtionably one great cauſe of that laxity of principle which we complain is found in a great number of Iriſhmen, of all the claſſes above the loweſt, who, if they have been Roman Catholics are pretty ſure to be unbelievers. This is no reaſon for reviling and abuſing ſuch perſons. They have been placed in very unhappy circumſtances, with regard to this moſt important object; circumſtances to which it is preſumable, from an extenſive experience, that human nature is very ſeldom ſuperior. But it is a ſtrong reaſon for endeavouring to ſet the diſtinction between Chriſtianity, and the abuſes of Chriſtianity, in the ſtrongeſt light. This we conceive the preſent work of M. Villers has no feeble tendency to accompliſh: and yet it is abuſed by many perſons, even in this country, who may be thought to mean well with regard to Chriſtianity, but who certainly know little of the means of promoting its intereſts." Tr.

it. But when they threw away this falſe cruſt which had grown over the Goſpel, they retained the Goſpel. They had not extinguiſhed its ſpirit. Popery was not to them the whole of religion. It was ſtill of importance to them to have a religion. An intereſt in religious concerns was ſtill living, and active within them. They were fitted for a Reformation.

"The intellectual culture of the two people differed in the ſame degree. The fine arts, all that miniſters to the gratification of taſte, all that yields indulgence either to the bodily or mental ſenſibility, had become the object of Italian induſtry. The calm, regular, durable activity of the Saxons was directed towards the abſtract ſciences, towards philoſophy, and hiſtorical reſearch. When the Reformation broke out there was not a theologian in Italy of talents to enter the liſts with thoſe of Saxony. Some had the preſumption to venture themſelves, and exhibited the uſual connection between preſumption and ignorance. They were beaten and covered with confuſion. On the other ſide Italy boaſted with juſtice of her poets and painters. She had not produced a Luther. But Saxony had not produced an Arioſto.

"To the particular ſentiments which we have pointed out, Saxony further added that indignation and diſſatisfaction which were common to it with the reſt of Europe. To provide for the expences of a gaudy court Leo X. had juſt impoſed on Chriſtendom the heavy impoſt of a new indulgence. The pretext was the erection of the ſuperb baſilicon of St. Peter. But a proof that this was not the ſole motive at leaſt, is, that Leo had beforehand made a preſent to a ſiſter of whom he was very fond, of all the money which ſhould be raiſed in Lower Saxony as far as the Baltic ſea. This circumſtance was known to all the world; and the monk Tetzel had the audacity to come into the neighbourhood of Wittemberg to open his traffic of indulgences, to publiſh his proſtitute miſſion, and ſupport it with ſermons of an extravagance and groſſneſs which at preſent it is difficult to believe.* P. 96.

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* "One Tetzel, a Dominican, and a retailer of indulgences, had picked up a vaſt ſum at Leipſic. A gentleman of that city, who had no veneration for ſuch ſuperſtitions, went to Tetzel, and aſked him, if he could ſell him an indulgence before-hand for a certain crime, which he would not ſpecify, and which he intended to commit. Tetzel ſaid, Yes; provided they could agree upon the price. The bargain was ſtruck, the money paid, and the abſolution delivered in due form. Soon after this, the gentleman, knowing that Tetzel was going from Leipſic well loaded with caſh, way-layed him, robbed him, and cudgelled him; and told him at parting, that this was the crime for which he had purchaſed an abſolution. George, duke of Saxony, a zealous

friend

The character and views of Luther are next briefly conſidered, and ſet in ſuch a light as we think they moſt juſtly deſerve. The oppoſition of our great Reformer being aſcribed only to the motive of an honeſt reſentment of wrongs, and by no means to thoſe of envy and revenge, attributed to him by Maimbourg, and repeated by Voltaire and Hume. Mr. Mill has been at the pains to add to the value of the work in this part, by citing at length the note of the learned Dr. Maclaine inſerted in his edition of Moſheim, in which he vindicates Luther from the miſrepreſentations of Hume, a note only referred to by the original author.

The next paſſage, which we ſhall lay before our readers, muſt, we think, tend to illuſtrate ſome of the obſervations we have offered above. This occurs among the authors *conjectures*, as to what might have happened had not the Reformation taken place.

"As to what might have been expected, in courſe of time, from popes and the clergy, if they had been allowed to proceed as they choſe, in the full career of their power and credit, we may form a judgment by the phyſical and moral condition of the kingdoms immediately ſubject to eccleſiaſtical princes. The ſpirit of Popery, it is impoſſible to deny, is excluſive and intolerant: Now the ſpirit of an inſtitution cannot ceaſe, without putting an end to the inſtitution itſelf. A teſtimony ſufficiently deciſive is, that the humane and virtuous Innocent XI. was ſcarcely able to execute any of his laudable deſigns during a pontificate of twelve years. The popes ſince the Reformation, more cautious, reduced, indeed, to the laſt ſtage of debility, have yielded by neceſſity in ſeveral rencounters; but what they wanted was ſtrength, not inclination. Many attempts have been made to re-unite the Reformed and Catholic churches. The latter has rendered all thoſe efforts vain, by refuſing to relax her pretenſions. Towards the end of the ſeventeenth century, the emperor Leopold the firſt entered warmly into this deſign; and plenipotentiaries were named on the different ſides. The negotiations were even carried

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friend to the court of Rome, hearing of this robbery, at firſt was very angry; but, being informed of the whole ſtory, he laughed heartily, and forgave the criminal.

"The emperor Maximilian, being at Inſpruck, was ſo offended at the wickedneſs and impudence of this Tetzel, who had been convicted of adultery, that he intended to have him ſeized upon, and put in a bag, and flung into the river; and would have done it, if he had not been hindered by the ſolicitations of Frederic Elector of Saxony, who happened to be there, very opportunely for Tetzel. Jortin's Life of Eraſmus."

into France, and conducted by Leibnitz on the part of the Proteſtants, and Peliſſon and Boſſuet on that of the Catholics. This laſt perſonage diſplayed on the occaſion all his eloquence, but at the ſame time all the inflexibility of his genius, and all that of his church. There could not be, according to him, any mention in any reſpect of accommodation, but only of ſubmiſſion. If any one conſider the haughty and violent language uſed at that time by a man ſo enlightened as Boſſuet, it will be difficult for him not to ſuppoſe that were the riches and power of the Romiſh clergy reſtored, we ſhould behold them as fanatical and perſecuting as before. The intrigues of the Catholic party to reſtore Proteſtant princes to the Romiſh communion, are worthy of being made known, ſuch, for example, as thoſe employed in the caſe of the elector of Saxony, and of Chriſtina, queen of Sweden. The averſion to all the ſovereigns who remain ſeparated from Rome is abundantly viſible; and the Holy See has not to this hour formally recogniſed the king of Pruſſia. Long after the Reformation, Clement the VIII. drew up a form of an oath to be taken by biſhops and archbiſhops, in which all the principles of the deſpotiſm and intolerance of Rome are eſtabliſhed. What, to ſpeak ſincerely, can be expected from ſuch temper and principles? What might not have been done by abſolute Popes, ſupported by bigotted and ſuperſtitious emperors, united by temper and intereſt with Rome?" P. 130.

The editor here cautions us againſt giving too much weight to the retaining an exceptionable ceremony in the ſervice of the church, (the author having obſerved that every year, on a particular day, the Pope ſtill excommunicates and curſes all heretics, and particularly the Lutherans) ſince ſays, Mr. Mill, we ſhould in this caſe be obliged to think unfavourably of churches which we know to be the moſt liberal. "The Church of England for example, retains in her Liturgy and repeats the Creed of St. Athanaſius, which declares all perſons damned who do not believe the Trinity in Unity, and Unity in Trinity." We regret the introduction of this note; for it aſſerts what is not true. The Athanaſian Creed declares indeed, as the Scriptures do, the ſole method appointed for Salvation; and declares, that, to be effectual, the true faith muſt be kept whole and undefiled; but reſpecting the fate of one ſet of unbelievers or another, it is perfectly ſilent; and leaves it to the mercies of God to bring about that, which to man may appear impoſſible.

To the above extract it may be well to add the following account of the Clergy in Proteſtant States.

"Very different is the aſpect of the clergy in the countries which embraced the Reformation. The individuals of this body only

aſpire

deſire to be what they may and ought to be, the miniſters of the word of GOD, and the teachers of morality. Exempted from all obedience to any foreign leader, owing their ſubſiſtence to their country; become huſbands, fathers, citizens, they have no other intereſt than that of the ſtate in which they live. It is either the prince, the magiſtrate, or the people, who elect them. Luther reſtored the Saxon church to the democracy of the primitive age, and the hierarchy to a ſyſtem of moderate ſubordination. The churches which followed Calvin were conſtituted in a ſtill more democratical manner. But none of them form a civil corporation. Some public marks of honour and reſpect are the ſole diſtinction of the clergy. According to the words of the Maſter, that which is *Ceſar's* is given unto Ceſar, by giving unto GOD that which it befits us to offer him. The abolition of auricular confeſſion was a ſtroke which cut at once the infinite ramifications by which the hierarchical deſpotiſm had every where entwined its roots, and deprived the clergy of their enormous influence on princes, and the great, on the women, and in the boſom of every family.* P. 158.

We ſubjoin alſo the following paſſage as tending to exhibit a juſt view of the ſuperiority of Proteſtant Univerſities, and the opportunity there afforded of perfecting the ſound knowledge of Theology.

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* "Of all the contrivances to enthrall mankind, and to uſurp the entire command of them, that of auricular confeſſion appears the moſt impudent and the moſt effectual. That one ſet of men could perſuade all other men that it was their duty to come and reveal to them every thing which they had done, and every thing which they meant to do, would not be credible, if it were not proved by the fact. This circumſtance rendered the clergy maſters of the ſecrets of every family. It rendered them too the univerſal adviſers. When any perſon's intentions were laid before a clergyman, it was his buſineſs to explain what was lawful and what was not, and under this pretext to give what counſel he pleaſed. In this manner the clergy became maſters of the whole ſyſtem of human life. The two objects they chiefly purſued were to increaſe the riches of the order, and to gratify their ſenſes and pride. By uſing all their arts to cajole the great and wealthy, and attacking them in moments of weakneſs, ſickneſs, and at the hour of death, they obtained great and numerous bequeſts to the church; by abuſing the opportunities they enjoyed with women, they indulged their luſts; and by the direction they obtained in the management of every family, and of every event, they exerciſed their love of power, if they could not draw an acceſſion of wealth." Tr.

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"I cannot forbear, before concluding the article which relates to this beautiful and profound ſcience of exegeſis among the Proteſtants, remarking by the way how much the whole ſyſtem of ſtudies relating to Proteſtant theology differs from that of Catholic theology. They are two worlds in oppoſite hemiſpheres, which have nothing common except the name. But that unhappily is ſufficient to deceive all thoſe who never go farther than the name. The Catholic theology reſts on the inflexible authority of the deciſions of the church, and therefore debars the man who ſtudies it from all free exercife of his reaſon. It has preſerved the jargon, and all the barbarous appendages of the ſcholaſtic philoſophy. We perceive in it the work of darkneſs of the monks of the tenth century. In ſhort the happieſt thing which can befal him who has unfortunately learnt it, is ſpeedily to forget it. The Proteſtant theology, on the contrary, reſts on a ſyſtem of examination, on the unlimited uſe of reaſon. The moſt liberal exegeſis opens for it the knowledge of ſacred antiquity; criticiſm, that of the hiſtory of the church; it regards the doctrinal part, reduced to purity and ſimplicity, as only the body of religion, the poſitive form which it requires; and it is ſupported by philoſophy in the examination of the laws of nature, of morality, and of the relations of man to the Divine Being. Whoever wiſhes to be inſtructed in hiſtory, in claſſical literature, and philoſophy, can chuſe nothing better than a courſe of Proteſtant theology. Clergymen reared in this manner, proceeding from the univerſities, go to fill the places of paſtors and teachers in little villages, and in the country. It very often happens that there they eſtabliſh excellent ſchools, and ſpread around them the light which they have received from their maſters. The claſs of our village curates and vicars has in general been always very reſpectable and exemplary; yet, it muſt be acknowledged, and all thoſe who have been enabled to obſerve it will acknowledge without difficulty, that this claſs is not leſs exemplary among the Proteſtants, and among them it is much more, and much *better* inſtructed." P. 307.

M. Villers expreſſes his admiration of the ſyſtem and labours of Kant, which have never in one inſtance, we believe and truſt, obtained the credit on this ſide of the water, which they ſeem to have done on the continent: and we are not ſurpriſed to find Mr. Mill diſpoſed to qualify the encomiums beſtowed on them by his author. As far as we can judge of the ſyſtem of Tranſcendentaliſm, from the ſpecimens of it that have fallen in our way, we think Mr. Mill allows it the very utmoſt merit it can deſerve, when he ſays that, "though ſome very extenſive views have been opened in it, it is yet chiefly compoſed of arbitrary theories, unſupported

ported by any juſt evidence, and leading to no uſeful concluſion."

Mr. Mill agrees much more with the author in his attachment to the ſyſtem of *perfectibility*, which one of our countrymen carried to ſuch extravagance. We do not, however, ſee any great objection to what is ſaid in its praiſe, either by M. V. or his learned tranſlator. From their remarks we collect, that they are no further advocates for it, than to regard it as a truth, that the human race in general is always advancing to a higher ſtate of perfection, but ſubject to hindrances and interruptions, which may, for a while, make its movements appear retrograde. Now it is ſurely not to *ſuch* a ſyſtem of perfectibility that ſuch *horrible* conſequences have been aſcribed, as Mr. Mill inſinuates. The great objections to the ſyſtem, are the evils to be apprehended from conceiving the perfectibility of man to be ſo invariably and conſtantly progreſſive, as that ancient eſtabliſhments, and tried opinions, and fixed ſtandards of religion and morality, are all to be ſacrificed to the luſt of novelty, preſuming upon improvement, when change only is made, and are all to be condemned in a maſs, merely on account of their antiquity. Many certainly rendered diſtracted by the faſcinating promiſes of this ſyſtem of perfectibility, conſidered the eventful period of the French revolution as a moment of *univerſal* reformation, in which old things were, merely as ſuch, to be done away, and every thing indiſcriminately made new: but M. Villers allows, that the ſyſtem is often interrupted in its progreſs by "caſual convulſions," and "violent ſituations of affairs." We ſhould hope, therefore, that though he might have good reaſon to aſſert, from the aſpect of *ſome* things in the French metropolis in the year 1802, ſuch as the numerous and magnificent inſtitutions for the advancement of general knowledge, the great encouragement given to the ſtudy and improvement both of the uſeful and fine arts, and other objects of this nature, that *our* age is far before that of the Goths and Vandals, he could not be unmindful (though he was wiſe to ſuppreſs it) that he was writing amidſt the ſpoils and the plunder of Rome, and Florence, and all Italy; in a place where the Chriſtian ſabbath had been aboliſhed; the temples of God, beyond every thing that was before heard of, polluted and abuſed; atheiſm publickly avowed, and publickly approved and applauded; juſtice violated and trampled on; the moſt amiable feelings of our nature treated with deriſion; virtue, honour, and common honeſty diſcountenanced and degraded; and under a chief who

who could, with equal eaſe, be a Muſſulman in Egypt, and a faithful ſon of the Pope at Paris!

Such interruptions in the ſyſtem of perfectibility deſerve conſideration. That Chriſtianity itſelf is a ſyſtem tending always towards perfection, we moſt firmly believe; "That in God's heavieſt worldly judgments, there may lie hidden mercy," as the excellent Hooker ſays, we nothing doubt; and that in his own good time he will bring great good out of all the evil that happens through the folly and perverſeneſs of man; but that there is nothing fixed; nothing yet known or diſcovered, but what is capable of improvement, we do not believe. New ſyſtems of religion and morality we require none. Here the ſyſtem of perfectibility, in our eſtimation, can have nothing to do, but with the practical effects of the duties and obligations of which the world has long been in poſſeſſion. We want no modern refinements to inſtruct us how to worſhip God more devoutly, or love our neighbour more ſincerely, than our Proteſtant anceſtors; we want no modern refinements to diſcover for us a higher principle of obligation to enforce theſe duties, than the known tendency of the Chriſtian precepts to promote the good of mankind, and the aſſurance that they have been enjoined us by the everlaſting SON of GOD, Incarnate!

ART. VIII. *A Clinical Hiſtory of Diſeaſes, Part Firſt, being* 1*ſt. A Clinical Hiſtory of Acute Rheumatiſms.* 2*d. A Clinical Hiſtory of Nodoſity of the Joints. By John Haygarth, M.D. F.R.S. &c.* 8vo. p. 168. 5s. Cadell and Davies. 1806.

THE author has been accuſtomed, he ſays, to take minutes of the caſes he attended, in the chambers of the ſick, nearly for forty years, and to mark the effects of the medicines that were given, in a manner ſimilar to that uſed by the late Dr. Heberden. In thoſe minutes,

"The ſeaſons and the ſexes are always," he ſays "mentioned, a full account of the remedies, is commonly given. The antecedent duration of the diſeaſe, is, generally, the age of the patient, the effect of the remedies, and the termination of the diſeaſe, are frequently noted."

From this regiſter, he has extracted for the preſent publication, ſuch obſervations as he finds recorded on acute rheumatiſms, and on nodoſity of the joints.

Of

Of 470 rheumatic patients, 170, or about a third of them, were afflicted with acute rheumatiſm. Of theſe 97 were males, and 73 females; the proportion nearly as four to three; this he ſuppoſes to be occaſioned by men being more expoſed to cold and damp, the moſt frequent cauſes of the complaint, than women. No age is exempt from the diſeaſe, but the greateſt number of the patients were between the ages of fifteen and twenty years. It alſo makes its attack at all ſeaſons of the year, but ſomewhat more frequently, as might be expected, in the winter, than in the ſummer months. Ordinarily, acute rheumatiſm makes its attack almoſt immediately after the occurrence of the circumſtance giving riſe to it. Perſons, therefore, who attribute their complaint to a cold taken a month or ſix weeks before the ſymptoms of rheumatiſm manifeſted themſelves are, the author thinks, miſtaken in that point. In a great majority of caſes, the diſeaſe affects the joints only, in ſome the joints and muſcles, and in a ſmall number, the muſcles only. In moſt of the caſes, the colour of the ſkin was little, if at all altered; in a few, the ſkin appeared to be inflamed. The urine in rheumatic fever is high coloured, when voided; on ſtanding, it depoſits a copious, browniſh red ſediment, like brick duſt, very ſimilar to the urine voided by patients in agues or intermittent fevers. The pulſe beat generally from 84 to 107 in a minute. In ſome it beat 120, and, in a ſmall number, 130 ſtrokes in a minute. Blood drawn from rheumatic patients was generally covered with a denſe ſizy cruſt.

The remedies the author generally found to have been uſed before he ſaw the patients, and which he employed in the early part of his practice, were bleeding from the arm, or with leaches, preparations of antimony, the compound powder of ipecacuanha, and the cicuta, and theſe medicines were generally continued until the complaint was ſubdued. After a few years, bleeding, and other evacuants, as emetics and eccoprotics, were only adminiſtered by the author preparatory to the exhibition of the bark, to which the cure was principally truſted.

This mode of practice the author learned, he ſays, of Dr. Fothergill. To Dr. Fothergill it had been ſuggeſted by Sir Edward Hulſe, who, in his turn, received the firſt intimation of it from Dr. Morton. We will give the author's manner of exhibiting the remedy, and the reſult, in his own words.

"For ſeveral years," he ſays, p. 66, "my uſual method of treating the acute rheumatiſm has been to give either the antimonial powder or tartariſed antimony, generally the former, till the

the ſtomach and bowels are ſufficiently cleanſed. Without waiting for any other evacuation or abatement either of the inflammation or the fever, I order the bark; at firſt in ſmall doſes, and if they ſucceed, gradually in larger. But if the bark in any reſpect diſagree, or even if it do not produce manifeſt relief of the ſymptoms, the bark is always ſuſpended, and the antimony again repeated, till it ſhall have produced ſufficient evacuations. After the ſtomach and bowels have been well cleanſed a ſecond time, the bark is adminiſtered again in like manner, at firſt ſparingly, and then more freely. But it is never continued longer, nor in a larger quantity, than what perfectly agrees with the ſtomach, the fever, and the rheumatic inflammation. If doubts occur on any of theſe points, recourſe has been had to bleeding by the lancet, or leaches, or both, and to more evacuations with antimony. In ſuch caſes the bark is not again employed till the inflammatory ſymptoms are abated."

Theſe cautions are very prudently recommended, as the uſe of the bark in theſe caſes, notwithſtanding the high authority by which it is ſupported, is by no means general. It appears that the author has given the bark, in this manner, to 86 patients, afflicted with acute rheumatiſm, and with the exception of four only, with whom it did not appear to agree.

"It uniformly," he ſays, p. 89, "produced the moſt ſalutary effects. The pains, ſwellings, ſweats, and other ſymptoms of inflammatory fever manifeſtly and ſpeedily abate, and gradually ceaſe, till health is perfectly reſtored."

The time in which this was uſually effected, was about four weeks.

Among the proofs and illuſtrations, where the author gives a detail of ſome caſes attended with peculiar circumſtances, he recommends wort, in a ſtate of fermentation, in ſcurvy, and in putrid fever, in which he has given it, he ſays, with ſingular advantage.

The next diſſertation treats of nodoſity of the joints. The author had ſeen 34 perſons affected with this complaint. It is nearly peculiar to women, one of the patients only being a man; and it came on, in the caſes that fell under our author's care, ſoon after the women had ceaſed to menſtruate. The nodes may affect any of the joints, but they appear to attack thoſe of the hands and fingers oftener than any others. They ſeem to conſiſt in a thickening and enlargement of the ends of the bones of the perioſteum and ligaments, and being once formed, they go on enlarging, until they, in a great meaſure, take away the power of moving in the joint. They

They are attended with conſtant pain, but not acute, and with tenderneſs of the ſkin lying over them. The nodes appear to be propagated from one joint to another, but without procuring eaſe to the joint firſt affected. The author knew one patient, he ſays, whoſe fingers, wriſts, knees, ancles, ſhoulders, and lips, were all affected with the complaint at the ſame time. The diſeaſe has been conſidered as gout or rheumatiſm, but it differs materially from either of them; and ought, the author thinks, to be eſteemed a diſtinct complaint. No remedy has been found adequate to the removal of the complaint; but relief has been given by the repeated application of leaches to the parts, and by the effuſion of warm water upon them. The late Dr. Heberden appears to have deſcribed the diſeaſe in the 28th chapter of his commentaries, De nodis digitorum, but not with ſo many circumſtances as are here noticed.

He does not intimate that they are incident ſolely to females, and ſays expreſsly, they are free from pain, "vacant omni dolore," but admits, that they remain through life, and at length occaſion ſome impediment to the motion of the joint. He propoſes no remedy for them, probably as they only occur at that time of life, when the ſymmetry, or beauty of the limbs, which they principally affect, ceaſes to be an object of much ſolicitude.

"Proinde," he ſays, "deformitas major eſt quam incommodum; quanquam motus digitorum aliquantulum impeditur."

We have been ample in our account of this little volume, induced to it by the reſpectability of the writer, as well as the importance of the ſubject: for though the bark ſhould not prove, on further experience, to be equally efficacious and certain, in curing acute rheumatiſm, as in curing ague, which the author intimates, (p. 91), we at the leaſt learn that it is a ſafe and powerful auxiliary in combating that painful, troubleſome, and extremely obſtinate diſeaſe, in the cure of which, few practitioners have hitherto ventured to preſcribe it. We cannot quit the ſubject without expreſſing our hope, that the author's leiſure may permit him to favour us with ſome further extracts from his regiſter, and without the tables, which, though highly uſeful to him in forming his collection, embrace ſo many objects, and are conſequently branched out into ſo many columns, that few readers will take the trouble of picking out the facts from them. They are beſides unneceſſary, the known good faith and diligence of the author being a ſufficient guarantee for the correctneſs of the deductions.

ART.

ART. IX. *A theoretical and practical Treatiſe on Subterraneous Surveying, and the magnetic Variation of the Needle. By Thomas Fenwick. Newcaſtle upon Tyne.* 1804. 8vo. 207 pp. Hodgſon.

THIS work is divided into two parts, and the ſubject is illuſtrated by ſeven plates, which contain 96 diagrams. The contents are as follows.

"Part firſt. Geometrical problems. Theorems. The manner of conducting a ſubterraneous ſurvey. How to find the magnitude of angles. How to determine bearings; and alſo how to reduce angles into bearings. How to reverſe bearings. How to reduce bearings into angles. How to reduce bearings and diſtances to the northing or ſouthing, and eaſting or weſting they contain. How to ſurvey a ſubterraneous working. How to prove a ſurvey by different ways. How to take a back ſight. How to plot a ſurvey on paper according to the common method; with a deſcription of the protractor. How to plot a ſurvey on paper by the uſe of the T. ſquare and drawing board. How to plot ſurveys, ſo that if an error is committed in any part of the plotting, it will not influence the following part. An example illuſtrative of the above. How to reduce any number of bearings and diſtances to one bearing and diſtance equal to the whole. How to plot on the ſurface by the circumferenter. How to avoid an obſtacle that interferes in the line of plotting on the ſurface. How to make a ſurvey when the ſubterraneous excavation declines from the horizon. The fallacy ſhewn of putting two or more bearings into one, and plotting them accordingly. A promiſcuous collection of practical queſtions relative to mining and tunneling.

"Part Second. Theorems and obſervations. A table ſhewing the magnetic variation from the year 1576 to the year 1803, both incluſive. A table ſhewing the diurnal variation. How to find the true meridian. How to fix two marks for the uſe of the miner in determining the variation of the needle of his circumferenter. How to determine the magnetic variation of the needle of any inſtrument. How to reduce bearings from a magnetic to the true meridian. How to reduce bearings from one magnetic meridian to bearings with any other magnetic meridian. How to find the meridian a plan has been conſtructed by. How to plan ſubterraneous ſurveys truly, and alſo how to determine the magnitude of an error ariſing in plotting, through inattention to the magnetic variation of the needle. How to run bearings on the ſurface by any circumferenter without error. How to find the antiquity of a plan by its delineated meridian. How to record the bearings of ſubterraneous ſurveys. Traverſe tables.

The

The uſe and application of the traverſe tables in determining the northing or ſouthing and eaſting or weſting of bearings for every degree of the quadrant. The uſe and application of the ſame tables for determining the northing, &c. for every ½ degree of the quadrant. The uſe of the tables in reducing hypothenuſal diſtance to horizontal diſtance. How to calculate the produce of ſeams of coal of any thickneſs, either in meaſure or weight." P. vii.

The proper management of mines of every denomination is a matter of ſo much importance in this country, as to render every aſſiſtance towards the promotion of it highly deſirable. The preſent treatiſe goes no farther than the method of meaſuring the extent, direction, and magnitude of mines in all the branches and circuitous prolongations; and for this purpoſe it contains rather a ſuperfluity, than a deficiency, of rules and inſtructions. The firſt diviſion of the firſt part contains eight eaſy geometrical problems, ſuch as raiſing a perpendicular, drawing parallels, &c. Theſe are followed by ſome theorems relative to angles, triangles, &c. together with a ſhort account of the magnetic compaſs. Mr. Fenwick then enters into the practical methods of ſurveying and making the plans of mines, or of ſubterraneous excavations in general. He briefly deſcribes the inſtruments more commonly uſed for the purpoſe, and gives examples fully ſufficient to illuſtrate the precepts.

The ſecond part principally relates to the variation of the magnetic needle, and to the methods of detecting, obviating, and correcting the errors which may ariſe from that cauſe. Here Mr. F. expreſſes himſelf as if different magnetic needles, in the ſame place and at the ſame time, had different and peculiar variations. Thus, in theorem 1, he ſays, "Two magnetic needles ſeldom have the ſame magnetic variation."

And in theorem 4, he ſays,

"If a ſubterraneous ſurvey is made by one inſtrument, and plotted on the ſurface by another, the needles of each having different magnetic variation, the plotting will be erroneous, if the bearings to be plotted are not previouſly reduced to bearings with that magnetic needle by which it is to be plotted."

The variation of the magnetic meridian is not an affection peculiar to every magnetic needle, but is a general law of the magnetic virtue; ſo that, at the ſame time and place, the magnetic variation is one and the ſame; and all the magnetic needles preſent muſt ſhow the like deviation from the aſtronomical meridian. When the needles are flat and rather

broad, it may happen indeed that the magnetic virtue is not exactly in the axis of the needle, in which case the needle would not ſhow the true variation; but the needles that are put to theodolites, circumferenters, and other ſurveying inſtruments, are generally ſo very ſlender as not to admit a ſenſible error of that ſort. We are rather apprehenſive that the diviſions of thoſe inſtruments, which have fallen under Mr. Fenwick's obſervation, are erroneous; and, in that caſe, it will be uſeleſs to attempt any correction.

In the uſe of the magnetic needle for ſubterraneous ſurveys, a very conſiderable error frequently ariſes from adventitious parcels of ferrugineous matter, which affect the needle in various degrees. Mr. F. has taken no notice of thoſe errors, or of their cauſes; it would, therefore, be proper for him to give, in a ſubſequent edition, the methods neceſſary for detecting and correcting them.

With reſpect to ſtyle, we muſt acknowledge that this work is not deficient in point of perſpicuity; nor ſhall we enter into a more particular examination of it, ſince this author modeſtly ſays in the preface,

"As the work is novel (being the firſt ſyſtematical arrangement in that art), and compoſed only in the vacant moments of profeſſional duties, by one whoſe literary knowledge is but limited, neither order in compilation, nor elegance of compoſition, can be looked for; yet it is offered to the public from a confidence of the utility of a work of its kind, in a country abounding in mines of various denominations."

ART. X. *Letters between the Rev. James Granger, M. A. Rector of Shiplake, and many of the moſt Eminent Literary Men of his Time: compoſing a copious Hiſtory and Illuſtration of his Biographical Hiſtory of England. With Miſcellanies, and Notes of Tours in France, Holland, and Spain, by the ſame Gentleman. Edited by J. P. Malcolm, Author of Londinium Redivivum, from the Originals in the Poſſeſſion of Mr. W. Richardſon.* 8vo. 534 pp. 10s. 6d. Longman, &c. 1805.

THEY who may be of opinion, that the contents of this volume are not put together with the moſt ingenious contrivance, muſt ſtill be amuſed and often intereſted with the variety of information and of anecdote, which it communicates.

Mr. Granger's was an undertaking of a novel kind, and much

much credit is due to the late Mr. Thomas Davies, for the ſpirit and liberality with which he aſſiſted and cheered the author in his progreſs. It does not appear, that as much can be ſaid of one of his brother bookſellers lately deceaſed, but the publication was certainly an enterprize, or rather adventure, of ſome peril.

This volume illuſtrates Granger in various particulars, and forms a ſort of uſeful appendix to his work. We ſhould preſume, indeed, that few who poſſeſs the former will be ſatisfied without having this latter alſo.

The parts of the work, which we have found the moſt entitled to attention, are principally the author's account of his intended work, his correſpondence with Davies, and the letters of Mr. Weſt, one of which we ſubjoin.

" Sir, *Covent-garden, March* 14, 1770.

" I have the honour of your letter by this poſt, and cannot ſleep without anſwering it, as it gave me much ſurpriſe and concern, that I ſhould be ſuppoſed to have ſaid any thing that could be conſtrued to the detriment or injury of an ingenious compiler, and a worthy man. You may remember, that as ſoon as I heard of your Biographical Collections, I communicated all the volumes I had of Engliſh portraits to you; and for which your own character, and the requeſt of an illuſtrious collector, was more than a ſufficient recommendation. That there ſhould be idle talk between induſtrious and modeſt authors, and their lucrative bookſellers, gives me no ſurpriſe, having heard their alternate complaints from my friend, Mr. Pope's time, to the preſent. Whom your bookſeller has his intelligence from, I am at a loſs to gueſs; I may poſſibly in idle chit-chat have ſaid, that I had double the number of Engliſh heads taken notice of by you, though I doubt whether that was ſtrictly true. What you mention of not taking notice of ideal prints, was in my opinion perfectly right, as your point was to illuſtrate real hiſtory. I am not inſenſible of your great pains and aſſiduity; and, with regard to your Index, I never once looked into it, having read the four volumes in the country merely for amuſement, not for criticiſm; for with regard to the latter, I read nothing at all.

" I do not know what will anſwer bookſellers' expectations. I am ſure I have ſpoke in favour, and always wiſhed well to your work, as I truly think and have profeſſed; I thought it an ingenious and entertaining plan, as refreſhing the memories of the old, and encouraging the young to make collections of portraits of illuſtrious men, as an amuſing part of Engliſh hiſtory.

" As I have never been engaged in any diſpute through life, I little thought my paltry collection of Engliſh heads would have brought me into one, they being only the trifling amuſements of a life too buſily employed; much leſs, that they could poſſibly

have turned out to the detriment of a perſon whoſe labours I greatly eſteem.

" I am, Sir, with true reſpect, &c.

" J. West.

" I came from the Houſe at ſeven to dinner, but would not let the poſt go without giving you every ſatisfaction in my power.

" Mr. Granger ſays in his preface, p. xiv. ' I muſt here inform the reader, that the collection of Engliſh heads, in 23 volumes, folio, which was in the poſſeſſion of James Weſt, Eſq. was of great uſe to me.' The reader will judge for himſelf, whether the acknowledgement was commenſurate with the favour received. —James Weſt, M. A. of Baliol College, Oxford, was M. P. for St. Alban's, and a joint Secretary of the Treaſury: he was patronized by the Duke of Newcaſtle, who has been rendered ſo ridiculous as a politician in one of Smollett's works; however, he gave Mr. Weſt ſubſtantial proofs of his ability in ſerving a friend, by obtaining for him a penſion of 2000l. per annum. Mr. Weſt was a Vice-preſident of the Society of Antiquaries; Treaſurer, and afterwards Preſident, of the Royal Society: he died July 2, 1772. His reſidence was the now magnificent hotel, at the Weſt end of the Piazza, Covent-garden. The ſale of his books laſted 24 days, prints 13, coins and medals 7, plate and various articles of curioſity 7, paintings, drawings, and framed prints 4." P. 34.

In the progreſs of the work we were amuſed with the ſchedule of the expences of the protector, Duke of Somerſet, whoſe character does not appear to be ſo well underſtood as it deſerves. The curious in prints will alſo be gratified with Captain Baillie's account of his own etchings, with Mr. Cole's Letters, and finally, with ſome original Letters of Biſhop Burnet, though it does not exactly appear, what the latter had to do with Granger and his Biographical Hiſtory of England. As, however, they are here, the reader will be amuſed with the following.

" *July* 14, 1681.

" I hope, after you have been ſo many days in the country, it is not too ſoon to aſk you, noble Madam, if you have read any thing of thoſe two books I recommended to you, Wilkins and Grotius, and if you have read any thing in them? the next queſtion is, how you like them? I do not mean of a critical cenſure of the books, whether you think them well or ill writ; but how far the matter contained in them gain ground upon you.

" There is an inward taſting of truth, which is very much different from a ſort of aſſent which is only extorted by the force of argument; for, till our minds are ſo moulded and prepared that truth and they are fitted one to the other, as it will not be eaſy to

conquer

conquer one that has great ſtore of wit and fancy by force of reaſon; evaſions and ſlights being eaſy found out, were the evidence to the contrary never ſo ſtrong; ſo if one is ſo overcome, it is rather like a priſoner's being bound or ſet in the ſtocks, than an inward victory over the ſoul; and upon ſuch occaſions one is rather apt to conclude, that though they cannot anſwer ſuch arguments, it flows rather from a defect in their own knowledge than from the force of thoſe reaſonings; therefore, the right way to make us capable of divine truth is, to bring our ſouls once into ſuch a temper, that we may be fit to reliſh it. All the reaſoning in the world cannot perſuade one that is ſick to reliſh meat; a little health, without any further diſpute, does it effectually. So the bringing the mind into a good temper, is the neceſſary preparation to make us fit for ſuch impreſſions. But it may be here objected, that this bringing the mind into that temper is too much to be aſked at firſt, that it is to aſk the whole thing before it is proved; to which may be added, that this is no more in one's power, than for a ſick body to give themſelves health. But this will vaniſh if it is rightly conſidered wherein this temper doth conſiſt. If it is a thing of itſelf deſirable, and that which qualifies us for every thing that is wiſe and great as well as good, then it is not too much to aſk this at firſt. It is nothing but the bringing our minds to a habit of conſidering ſuch things as are propoſed to it, and of examining them carefully and ſlowly before we give too precipitated an aſſent to them. It is the retiring ourſelves from thoſe vanities that diſſipate and diſorder our thoughts too much. It is the compoſing our minds, ſo as not to be in a hurry.

" This is not too much to aſk, I hope, beforehand. Another part of this temper is, to bring ourſelves to a habit of doing all the good we can; is a gentleneſs and evenneſs of temper; to be ſo kind to ourſelves as to do what we can to make our own condition eaſy to us, and to make ourſelves uſeful to others (not ſo much by ſending ten guineas to one that needs it not as) by relieving thoſe whoſe condition we can make eaſier and better in the world. When one has attained to ſome degrees of this temper, then they are in ſome meaſure prepared to examine truth; ſo I aſk nothing but what every wiſe and generous mind muſt eaſily acknowledge is to be deſired of itſelf; nor is the other part of the objection ſtronger, that this is not always in our own power. I acknowledge that it cannot be done all of the ſudden, but it muſt grow on us by degrees; a great deal of it is in our own power, and it is reaſonable to carry it no higher. For us to implore the divine aid for curing us of our inward diſtempers, and making us fit to delight in the beſt things, frequent and earneſt prayers to the Supreme Being are in a great meaſure in our own power; it is alſo in our power to retire from ſuch things or perſons as we find prove hurtful to us. It is in our power to do much good, and to fill up our thoughts with deſigns of doing more

good. If we will for ſome time follow good rules, we will find after a while's practice upon ourſelves, that things which are at firſt ſo irkſome that we may conclude a continuance in them next to impoſſible; yet that tedioufneſs will certainly wear off with a little labour, and then what is at firſt uneaſy will grow afterwards, not only eaſy and pleaſant, but be really a charm to moſt of our other troubles. And as in the ſtudy of all arts and ſciences there are great difficulties at firſt, we muſt go through ſome principles and elements that are dry and ingrateful, which we conquer by the ſtrength of our deſire to attain thoſe things. So, I dare ſay it confidently, the previous parts of a religious life, if rightly ſtated, are not near ſo difficult and unpleaſant as thoſe things are which are preparatory to any trade or ſort of knowledge; and it were not reaſonable to expect that religion, upon which ſo much depends, ſhould be eaſier than thoſe meaner diſciplines are. I know not if I have not gone too far at firſt; but I ſhall be hereafter governed by the rules you ſet me, and the matter you cut out to me. I do confeſs, I look on you with a tenderneſs and concern that I have for few in the world. I am confident, when religion does truly conquer you, you will in all reſpects be a very wonderful perſon; therefore, I do not know any one thing in this world that I more earneſtly deſire, than to be ſome way inſtrumental in ſo glorious a conqueſt, as any officer would mightily deſire to take a prince or a general priſoner. You know my hand; ſo I ſhall only add a moſt humble

Adieu." P. 220.

This compilation will be the more valuable to the collector, becauſe it appears that very little of the information communicated in the letters to Mr. Granger was made uſe of by him, his plan being nearly completed and printed before he received them. The volume is accompanied by a view of Boſton Houſe, two plates of Autographs, and three portraits of the Dutcheſs of Portland, the Rev. W. Cole, and a very rare one of a Mr. Henry Welby.

ART. XI. *An Attempt to illuſtrate thoſe Articles of the Church of England, which the Calviniſts improperly conſider as Calviniſtical. In Eight Sermons, preached before the Univerſity of Oxford in the Year* 1804; *at the Lecture founded by J. Bampton, M. A. Canon of Saliſbury. By Richard Laurence, LL. D. of Univerſity College, Oxford.* 8vo. 460 pp. 8s. At the Univerſity Preſs. Sold by Hanwell and Parker. Rivington and Faulder. London. 1805.

EVER ſince the reſtoration of the doctrine and diſcipline of the Church of England at the acceſſion of Elizabeth, there has always exiſted among its Miniſters a party of Calviniſts,

viniſts. Theſe from ſmall beginnings, became afterwards a powerful ſect, in the boſom of the Church; and in the middle of the 17th century, found themſelves able to overthrow it for a time, and our conſtitution of government with it. By the mercies of providence they were both recovered together at the reſtoration: the party of the conforming Calviniſts was continually diminiſhing; and ſeemed, in the greater part of the laſt century, approaching to annihilation: but of late years we have ſeen it rapidly recovering ſtrength; and if not actually become formidable, threatening in a ſhort time ſo to be. Its members maintain with the moſt peremptory deciſion, that the articles of the Church, containing her deciſion on the points firſt agitated in the Pelagian controverſy*, are all Calviniſtic in their proper grammatical ſenſe; and that they were ſo meant to be underſtood by our reformers: and declaring, with no common confidence and pertinacity, that the doctrines of Calvin on theſe heads are the undoubted principles of the goſpel; hence they excluſively have aſſumed to themſelves the title of *goſpel preachers*.

There are, nevertheleſs, different foundations, on which a proof may be eſtabliſhed, that the Articles reſpecting theſe points are not Calviniſtic. It may be ſhown, by comparing them with what is found in the writings of Calvin himſelf and of his more eminent followers of his own age; or from the works of thoſe Engliſh divines who are known to have aſſiſted in drawing up the Articles; or laſtly, by ſhowing that they followed more cloſely or totally adopted a different confeſſion of faith: a fact, the eſtabliſhment of which is now become of great importance; which although it has been incidentally touched upon before by others, has never been made a ſubject of a regular diſcuſſion; and to this Dr. Laurence almoſt excluſively confines himſelf in the eight diſcourſes before us.

The canvas is not too large; and it is filled up by the hand of a maſter. To ſhow this we hold ourſelves engaged to accurate proof. The engagement we took, at the firſt inſtitution of our work to our truly reformed Church, lays us under an obligation to conſider with particular care any defence of it which may come before us, diſtinguiſhed by originality of deſign: and to enter on ſuch an analyſis, as may diffuſe a knowledge of what is new and uſeful in it, as widely as our hold of the

* Page 1.

public attention may extend. Yet theſe conſiderations would not deter us from ſtating where we doubt, or where we diſſent from any part of ſuch a work. One ſuch point and one only, in any point of view material, we ſhall have to obſerve upon: and in this we admit by way of anticipation, that the writer is ſupported by an opinion ſo popular, that it has even furniſhed our language with a term. We allow alſo that it is collateral; but though ſuch only with reſpect to the general argument, not of the leaſt magnitude of thoſe which are ſo; the diſcuſſion of it will occur beſides, almoſt at the very beginning of our critique. The attention with which we ſhall inforce our opinions on this ſubject will however ſhow, that where we approve this work, our approbation is founded on unbiaſſed reflection.

But from the efficacy of names with the lower and unlearned claſs of people; and the power of that claſs in effecting the moſt fatal changes in conſtitutions eccleſiaſtical and civil, we feel ourſelves induced to premiſe ſomething on the title which the conforming Calviniſtic preachers have choſen excluſively to aſſume to themſelves, that of Goſpel Miniſters: hereby copying and improving upon the policy of the moſt reprehenſible fraternity of the Romiſh Church, that of Ignatius; who took to themſelves the appellation of the company or companions of Jeſus; and were thence called Jeſuits. Calviniſm itſelf will not ſay, that to bring forward to conſideration at this juncture, what the very learned univerſity of Paris, and the prelates of the Gallican Church, urged againſt the aſſumption of this title, when the admiſſion of the ſociety into France was debated in the Parliament of Paris*, exhibits ſtronger marks of a leaning to Romaniſm, than her own miniſters diſplay, in copying its example.

By theſe parties whoſe advice was repeatedly called for by the Parliament of Paris, during the long ſuſpenſion of the deciſion of this buſineſs; the taking of the name of Jeſuits by the ſociety was reprobated, "as an unprecedented aſſumption," and "full of arrogance. Becauſe they thereby attributed *to themſelves* ſolely, what belongs to the whole Church, which thus they in effect affirm themſelves excluſively to conſtitute." While, conſidered in another point of view, it was urged; "that it muſt divide the Gallican Church into two parties: one of which would be called

* Anno 1554, Thuanus. Hiſt. An. 1564, l. 37. Francofurti, 1614. v. 2.

Jeſuits,

Jeſuits, (Jeſuitæ) the other Chriſtians*." It may be obſerved on this, that the Jeſuits at leaſt left to their opponents an honourable appellation: while our Calviniſtic preachers, injuriouſly taking upon themſelves the name of *Goſpel miniſters*, or *Evangelical preachers*, virtually affirm that the doctrines taught by the great body of the Church are not thoſe of the Goſpel.

Theſe repreſentations to the Parliament went further: the Jeſuits were therein deſcribed as "an ambitious ſect, enervating eccleſiaſtical diſcipline; dividing the profeſſors of the ſame faith into two hoſtile ſects; and under the pretence of religion diſſeminating in the minds of the riſing generation, principles which will hereafter break out into ſedition and inſurrection †."

It will be ſaid, that it was the policy of the Jeſuits which raiſed them to that pre-eminence they once unworthily held in the Roman Church; and not the name they aſſumed: but there is a ſophiſm in the objection. The aſſumption of that name was part of that ſyſtem of policy: it was a concurrent although not the ſole cauſe of that wonderful aſcendency they were able to gain.

The citations given from the Preſident Thuanus were taken by him from written memorials of the parliament, to which by his office he had acceſs: and were the unequivocal predictions of the effects of the ſpirit and policy of this Society; and not to be looked upon as prophecies forged after the event, to ornament the page of hiſtory. They were diſregarded when they were made; but literally fulfilled in the 38 years of civil wars terminated by the treaty of Vervins, and the peaceable recognition of Henry the great: and circumſtances will ſeldom be wanting, in a period of years, to favour the temporal ambition of a ſect, which conſecrates itſelf, and becomes conſecrated in the opinion of a headlong populace; by aſſuming a title which gives a deſerved reverence to thoſe who have juſt pretenſions to it. Our own hiſtory ſhows, that in the 17th century, Calviniſm was indebted very much to an uſurpation of the ſame

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* Ibid. pp. 369—373. Memorial of the faculty of divinity of the Sourbonne, of Euſtochius du Bellai, Biſhop of Paris, and ſpeech of Stephen Paſcaiſe, Advocate of the Sourbonne.

† Thuanus, Ibid. St. Paſchaiſe Advocate of the Univerſity, and to the ſame effect ſee the report of that body itſelf on the queſtion, referred to them by the Parliament, ubi ſupra.

kind,

kind*, for a triumph over the eſtabliſhed Church which once threatened to be permanent.

The

* Our puritans at that time, as it is well known, denominated themſelves THE GODLY: and at the preſent period it is highly uſeful to point out, how their opponents, by a culpable error, gave great ſtrength on their parts, to the effect of this aſſumption. Among the puritans the external appearance of religion was ſedulouſly kept up: undoubtedly there was a full proportion of religious hypocriſy among them, from the very firſt; which afterward became more apparent and more frequent: for their proſperity latterly betrayed ſome into crimes, who did not drop the maſk of religion. It induced alſo many profligate men to put on the maſk, who expected it would prove a gainful ſpeculation, and who had never worn it before. Yet in many of them, although they held the dangerous errors of Calvin, there was much of reality under theſe appearances: and of many of this deſcription at firſt, and for a conſiderable ſeaſon after, the maſs of every ſtricter religious ſect conſiſts. In this diviſion of the party, the external appearance of religion was rigid and repulſive: the one was in part compoſed of a very untractable ſubſtance, but it contained metal of no bad aſſay; and might perhaps, if properly treated, have been refined.

But a genuine and manly piety alſo, founded on more juſt and orthodox principles, zealouſly keeps up religious appearances: and in the age we are ſpeaking of, the diſſolute, the gay, and the unthinking, regarded this as a mark of ſchiſm, and by theſe, devout men of orthodox principles were treated with deriſion and ſcorn. A kind of ſemi-perſecution of the moſt irritating kind was thus carried on againſt them; and great numbers of them were driven for refuge, to aſſociate with the ſectaries, by whom they were much courted. The bulk of theſe well-diſpoſed perſons were not, nor could be expected to be polemical divines: and thus, flung into connections with the diſciplined ſchiſmatic preachers, they became loſt to the Church, and an acceſſion of ſtrength of the beſt kind to her enemies. It is unneceſſary to ſay any thing on the ruin of the Conſtitution in Church and State, which the criminal impolicy of theſe nominal churchmen contributed ſo much to bring upon it: it is of more uſe to obſerve, that it had power enough to infuſe no ſmall ſhare of corruption into the bleſſing of it's recovery. The effuſion of national joy on this event unfortunately was converted into the triumph of theſe men, and their relaxed principles, the contagion of which affected multitudes; and the nation for a long time ſeemed to reſign itſelf paſſively to a torrent of immorality and debauchery, and to be born away by it; which did not paſs off without leaving a foul depoſit on the face of the whole land. Theſe reprehenſible members of the Church have alſo their ſucceſſors

The increaſe of the Calviniſts at this time, points out the aſſumption of the title of goſpel miniſters, by the conforming preachers of that ſect, in the body of the church, not to be without great danger to it: nor is the danger diminiſhed by the formal declaration which they bring, with the utmoſt confidence, and repeat in every pulpit to which they have acceſs; that the articles of our church, grammatically conſtrued, are Calviniſtic; or the charge they found thereon, that the general body of the clergy preach in direct contradiction to the doctrines they have ſubſcribed.

In the firſt of theſe ſermons, in the introduction to the very important argument againſt this unqualified criminal accuſation, which Dr. Laurence undertakes to go through, he briefly mentions a virtual but deciſive admiſſion of that ſect, that the charge is utterly unfounded; drawn from a paper which is called the Lambeth articles, a further account of which is given in the notes to this diſcourſe. It was drawn up at Cambridge, in the time of Archbiſhop Whitgift, although the great majority of that body were yet unſeduced by the errors of Geneva; and at a time when thoſe who held them had not yet concurred in the ſingular declaration, that the articles could admit of an interpretation in their favour. The attempt of this little conventicle to add to them what was wanted to make them contain a ſyſtem of Calviniſm, met with the decided ſupport of Archbiſhop Whitgift, who unfortunately had imbibed thoſe principles; and he gave his ſanction to the printing and diſtribution of them: in one act invading the rights of the ſupreme head of the church, the convocation, and the parliament. The perſonal favour of Elizabeth, whom Mr. Toplady calls "the illuſtrious refoundreſs of the Church of England," prevailed over her reſentments; and the præmunire with which ſhe had menaced the archbiſhop, was not brought againſt him. The nine propoſitions were alſo called *Aſſertions Orthodoxal*; they fully contain the Calviniſtic doctrine of predeſtination. In the conference at Hampton Court, at the acceſſion of James I. it was demanded by the ſpokeſman of

ceſſors among us. A man of ſerious piety, who openly avows and defends it, although averſe to all ſchiſm; and who openly reproves vicious exceſs and debaucheries, varniſhed over with the palliation of the manners of the age, is ſtigmatized by too many of this claſs with the appellation of Methodiſt, or of ſome other ſect. We are now aſſailed with the ſame arms as our forefathers were; and if we purſue their footſteps, we muſt probably meet their fate.

the Calviniſts, that theſe aſſertions "ſhould be inſerted into the book of articles." The demand to admit them was an admiſſion that the demanders did not believe their doctrine to be already contained therein; and an admiſſion of no ſmall weight, as the ſpeaker was Dr. John Reynolds, a man of the moſt extenſive learning *.

We have given an analyſis of this argument from the notes and text jointly; to which we have added ſome particulars from other authentic ſources, becauſe we think ſo deciſive a piece of church hiſtory cannot in too many ways be laid before the incautious and uninformed. It is of a kind ſo important, that we will confirm it by two other proofs: the one reſting on the authority of the great Dr. Pearſon, afterward Biſhop of Cheſter; the other, which ought to be deciſive with all Calviniſts, that of Calvin himſelf. Theſe ſectariſts had not laid aſide all hope of eſtabliſhing their ſyſtem at the reſtoration: a body of them at that period drew up "an addreſs to parliament, in the name of divers miniſters of ſundry counties, ſhewing the neceſſity of a reformation of the public doctrine." The reformation prayed for was of the thirty-nine articles. Theſe were ſtated as "containing no article to diſcover ſundry points of Popery; becauſe there is a defect of ſuch tenets as are oppoſite to thoſe of Arminius †." The force of the objection is, that on the conteſted points of predeſtination, the Arminians concur with the Romaniſts; and that the articles favour Arminianiſm. We cannot ſuppreſs the ſubſtance of one part of the Biſhop's anſwer.—"The whole body of the Dominicans, with the other predeterminants, and the Janſeniſts, (and it is probable, the major part of the Papiſts) are as great enemies of Arminianiſm as you or I are:" We muſt obſerve that Paſcall has ſufficiently ſhown, on the authority of the determinations of the Romiſh Church, that Arminianiſm is a hereſy: thoſe, therefore, who hold oppoſition to Romaniſm, as the ſtandard of orthodoxy, ſhould abſtain from the Romiſh practice of preaching againſt Arminianiſm.

But the teſtimony of Calvin himſelf muſt not be ſuppreſſed. The articles were prepared by Cranmer, in the ſummer of 1551, and Bucer died in the ſucceeding February. Before his death, Calvin appears to have obtained a copy of the firſt draft, or at leaſt an accurate account

* Heylin. Cyp. Ang. l. 1. p. 50; and Daubeny's Fourth Letter to Sir R. H. Sermon and Notes.

† Bibliotheca Scrip. Eccleſ. Anglic. p. 352.

of

of it. He attributed the formation of it to Bucer *; for, after expreſſing his wiſhes that Bucer had not given colour to

* It is not meant here abſolutely to decide on the queſtion, whether Calvin formed this judgment wrongly or rightly? But we ſhall give ſome reaſons inclining us to the latter opinion. A citation from a letter of Bucer's, by Beza, dated January 12, 1550, may be urged to ſhow it erroneous. "Know that the opinion of no foreigners is aſked on theſe ſubjects;" the purity of rites. (Laurence, Note, p. 246.) But, 1. this negative does not comprehend doctrinals, nor even forms of prayer; 2. the whole of this citation, taken in ſo full a ſenſe as to be applicable to the point, is very different from what Calvin wrote to Bucer, as will be ſeen in the following note; 3. it is very certain that the cautious policy of Cranmer did not meet the approbation of Bucer at that time; but the former declined any deciſive meaſure, until he had procured a majority of the biſhops in favour of the reformation; which was not until the ſpring of the following year. (Burnet's Abridg. 138.) 4. But in 1550, Bucer was conſulted on the review of the Common Prayer, (Ib. 128.); 5. he was alſo conſulted on the diſpute concerning habits to be uſed in divine ſervice, originating from Bp. Hooper. (Ib. 127.) 6. About the ſame time, he was told it was expected of him to preſent a work to the king for a new year's gift, for his own uſe. (Ib. 129.) If his principles had not been underſtood to have been in exact conformity with thoſe of our Engliſh reformers, he would not have been applied to, to have taken an opportunity of infuſing them into the mind of the young king. He preſented him with a ſyſtem of church polity. 7. The queſtion of the corporeal preſence in the ſacrament of the altar, divided the reformed into two very hoſtile parties: Bucer formed an intermediate opinion of his own. In England he ſeems to have been deſirous to conceal it; and importunity became neceſſary to get it from him. (Melchior Adam, vita Calv. ſee Bayle, art. Bucer.) He was followed in it by Ridley; and Nowel adopted it in his Latin Catechiſm; (Heylin, Cyprian Angl. Introd. p. 24.) from which it was copied into the Engliſh catechiſm. 8. There is ſo much conſonance between the baptiſmal ſervice and the articles, that Dr. L. quotes the former to eſtabliſh the ſenſe of the latter againſt the Calviniſts, profeſſedly more frequently than any other part of the Liturgy: "and the reſemblance between that and the Cologne form is particularly ſtriking." (L. 440.) Now this "Bucer himſelf *compoſed*." Ep. Melanch. (Lawrence, p. 440.) Where, therefore, the form of baptiſm ſupports the articles, the latter ſpeak the ſenſe of Bucer. 9. The conſequence of Bucer with Luther before his coming hither, ſeems to have been greater than that of Melanchthon himſelf: for

to a charge of eſtabliſhing a new kind of Popery, of which he admits him to have been wrongly accuſed, he adds, that "it

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for we have it on the authority of Peucer, his ſon in law, "that Melanchthon often exhorted Bucer not to concede ſo much to Luther, but that Bucer was timid," &c. (Scultetus in Bayle.) This circumſtance naturally would have raiſed his authority in England alſo. It will be preſently ſeen that Calvin called certain opinions adverſe to his own received here, Buceriſm: therefore, as he eſteemed Bucer adverſe to his principles at our reformation, accounts of the authority of Bucer in this country are parts of the hiſtory of Calviniſm in England, and that hiſtory is a great deſideratum. We know, from ſome curious parts of it, which Dr. R. Laurence has reſcued from oblivion, his great ability for ſuch an undertaking; and from undoubted authority, the copious collections he has made upon this ſubject; and we are not alone in our wiſhes for ſuch a hiſtory from his pen. We ſhall therein be informed whether we have aſcribed too much to the influence of Bucer, as ſome are inclined to ſuppoſe.

Undoubtedly our reformers held other foreign divines as high authorities, as well as Bucer; and of theſe, two of the moſt eminent were Melanchthon and Caſſander. But all the greater foreign ſources from whence they derived any thing, were pronounced to be poiſoned either by Calvin, his diſciples, or both. Of Caſſander, Voſſius writes to Grotius, (Oct. 28, 1641) that "thoſe who, in the reign of Edward VI. reformed the Anglican church, followed him much. (Magnam partem ſecuti.) Thuanus gives him the higheſt praiſes for a life worn out in the ſearch of modes to reſtore peace to the whole church; and in the ſtudy of the controverſies of his age; in which his knowledge was of the higheſt rate. (636 Ann. 1561.) The praiſe of Thuanus forms not *the leaſt preſumption* that he was a mediator balancing on the ſide of the Romaniſts. (Sully's Memoirs.) One of Caſſander's greater works, on the principles of a moderate and pacific reformation, was produced at the celebrated conferences of Poiſſi, in 1561; and was attacked there, by the Calviniſts, "with outrage and the higheſt petulance." And John Calvin afterwards wrote againſt it "with very great virulence." (Thuan. Hiſt. I. 28. 1561.) Eraſmus is mentioned by Voſſius with Caſſander.

Voſſius, in another letter to Grotius, of the date of July 22, 1621, informs him, that he is reading a publication on the queſtion, Whether the doctrine of Melanchthon be rightly called Pelagianiſm? This, by its terms, muſt be the title of a book calling the common opinion on the ſubject into queſtion, and a proof of what it was. In the ſame letter he ſpeaks of the uncontrouled aſcendency of Calviniſm in Holland at that time: "Ubi nunc Calvini dogma regnat." No foreign divine regarded

" it is vain, that you take care that nothing of Calviniſm be mixed (that is in the Anglican confeſſion of faith); if the ſcripture may be once deviated from, I am not ignorant with how much readier a ſubmiſſion Buceriſm * will be received, than Calviniſm."

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garded by our reformers, but has had a Calviniſtic anathema fulminated againſt him.

* Letter of G. J. Voſſius to Grotius, June 17, 1642.—We ſhall attempt to give a definition of the term Buceriſm, uſed in this citation from Calvin. The reformed churches differed among themſelves, at a very early period, on the doctrine of divine predeſtination, together with the points connected with it; and on the ſacramental preſence. On the firſt of theſe points, the tenets of Melanchthon and Bucer were the ſame, and in oppoſition to that of Calvin. On the ſecond, Melanchthon concurred with Zuinglius and the Calviniſts; but Bucer advanced an opinion which might be called intermediate, between that of the Zuinglians and the conſubſtantiation of the German church: which, as has been ſeen in the foregoing note, was followed by the church of England. Melanchthonianiſm, in theſe reſpects, was in oppoſition to Calviniſm on predeſtination only; but Buceriſm on predeſtination and the ſacramental preſence conjointly.

Some have doubted whether Melanchthon held the doctrine of Zuinglius on the real preſence. His declarations on the ſubject we have on the authority of his ſon in law, Peucer. "The doctrine of conſubſtantiation was unknown to the fathers; Auguſtin was an errant (craſſiſſimus) Zuinglian; therefore, &c.——Ah! would I had more courage in the confeſſion of this cauſe, and was elſewhere!" This Scultetus received from Peucer. (Bayle Melanch. note l.)

G. Voſſius, the author of the Hiſtory of Pelagianiſm, muſt be reputed a profound judge of all the points of Calviniſtic controverſy; and our church claims him as one of her members. That zealous and very eminent divine, Archbiſhop Laud, preſented him with a prebend of Canterbury for that work; and Mr. Daubeny, in his excellent Letters to Sir R. Hill, (Let. 7.) ſhows, on the authority of Archbiſhop Bramhall, that Grotius "was a true ſon of the church of England, in his love for it." What, therefore, is written in this letter on the ſubject of Buceriſm, is to be regarded as the opinion of one of the moſt learned members of our church, living in the age immediately after Bucer, and confidentially written to another of equal eminence. What Voſſius ſays, as of himſelf, on the ſubject of Buceriſm, is not only curious, but of great weight on this very point. He ſtates the reformed church as divided into three main

branches:

The remainder of the firſt ſermon conſiſts of the evidence that our reformers followed principally the confeſſion of Auſburgh, and the doctrine of certain German divines, in other particulars, as well as in thoſe articles relating to the points of faith, which have more or leſs agitated the church ever ſince the age of Pelagius; and the proof of the former is very judiciouſly premiſed to prepare the way for the admiſſion of the latter. Here it is ſhown, that more points of the reformation were eſtabliſhed in the reign of Henry VIII. by the two ſummaries of faith called the king's and the biſhops' books, than are commonly ſuppoſed; that therein are to be found three of our articles relating to the ſacraments, as they now ſtand; which had in thoſe formularies been nearly taken from the German confeſſion: but that the principal part of this important work was reſerved for the reign of Edward VI. Then the original Liturgy was compiled; a great part of which is an abridgement and amendment of the Romiſh ſervices, therein following the example of the German church. But a very particular reſpect is here pointed out to have been ſhown to the form of public worſhip, drawn up by Bucer, for the uſe of the archbiſhopric of Cologne, and reviſed by Melanchthon. Calvin, indeed, "who never dreamt of praying by the ſpirit, as his followers have ſince done, but who could ſubmit to be nothing leſs than original, drew up a new form, from which the compilers of the Liturgy of 1548 copied nothing, and at the re-

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branches: for, beſide Lutheraniſm, the elder of the three, there are two others, "which have obtained the appellation of Calviniſm and Buceriſm." The latter, Voſſius affirms to have been the moſt ſcriptural ſyſtem, and agreeable to antiquity; and that, in his annotations, Grotius follows Bucer in preference to Calvin. Voſſius further proceeds, in this letter, to ſay, that "Buceriſm was the term of reproach, with which the adherents of Calvin ſtigmatized the opinions of thoſe who diſſented from him." We have Calvin in the text, deſigning the Anglican confeſſion under this name. I ſay that "care had been taken that nothing of Calviniſm ſhould be mixed in it;" and the body of Calviniſts of the following generation, regarding Buceriſm as oppoſed to Calvin's ſyſtem, the opinion of his ſect in England at the ſame period, is clear from the aſſertions orthodoxal. It follows, therefore, that to that time, Calvin and his followers, both here and abroad, regarded our articles as Anticalviniſtic. Voſſius, in this letter, alſo recommends a collection to be made from the works of Bucer, of what he has written on controverted points, and on the peace of the church, as a deſideratum.

viſion

viſion little, and that little from a verſion of it, with improvements, by Pollanus." The catechiſm publiſhed by Cranmer in 1547, he called that of Germany; and the firſt book of Homilies, it is here obſerved, follows the confeſſion of that church: proofs how conſtantly our divines kept in ſight the German reformation from the beginning. This diſcourſe concludes with an account of the ſhare which Archbiſhop Cranmer had in the reformation; in which it appears, that he not only was the oſtenſible head of it, but that it was ſo much his work that it might properly be called his own. The cenſure which Burnet has paſſed upon him, that he wanted quickneſs of apprehenſion and cloſeneſs of ſtyle, is here fully repelled; and, indeed, the various extracts from his writings, which on ſundry occaſions Dr. L. produces in his notes, ſhow Cranmer to have been, as he aſſerts, a clear, flowing, eloquent, and impreſſive writer.

At the acceſſion of Edward VI. the moderation and prudence of Cranmer determined him to finiſh the reformation already in part begun, by ſucceſſive ſteps, and not to eſtabliſh a confeſſion of faith until he had obtained a majority of his brethren, the biſhops, ſincerely attached to it. Hence, although that prince ſucceeded his father in 1547, the articles of Cranmer were not determined in convocation until 1552. This neceſſary delay produced ſome bad temporary effects; for we ſee, in the ſecond of theſe ſermons, that the ancient erroneous ſyſtem being taken away, and a more pure ſummary of faith not yet eſtabliſhed in its ſtead, a torrent of new and wild opinions began to ſpread over the nation: and ultimately, Cranmer found himſelf unable to derive one advantage to the general cauſe of the reformation, which he had expected from theſe gradual proceedings. The high ſtation of the archbiſhop had ſet him at the head of the reformation: and we are here informed, that Melanchthon recommended to him to avail himſelf of this circumſtance, to call a council in England of the ſeveral churches which had ſhaken off the Roman yoke; that a common confeſſion of faith might be formed; to put an end to the diviſions then ariſing among them; this deſign Cranmer gave up, after he had taken ſome ſteps in it.

He had communicated this plan to Calvin, as the head of the church of Geneva; who conſented to attend ſuch a council in England; but he ſeems to have foreſeen that it would not take effect; and, without any ſolicitation for that purpoſe, makes an offer, in a manner which rendered the refuſal of ſome difficulty, (ſi quis mei uſus fore videbitur) to come over into England, to render his aſſiſtance in

forming a ſyſtem of faith for this kingdom: for this he profeſſes "his readineſs to have croſſed ten ſeas." The archbiſhop, Heylin informs us, refuſed this offer.

But we think, that when the articles of Cranmer were ratified in convocation, the opinions of Calvin were not unnoticed, as being unknown in this country, but that the circumſtance amounted to a decided although tacit rejection of them. We grant to Dr. Laurence, that the preſumption to the contrary has conſiderable ſtrength, if the circumſtances on which he with great ingenuity ſupports it, be conſidered alone; but there are others, which with us outweigh it. In the year 1535, Calvin publiſhed the firſt edition of his Inſtitutes; in ſize, a manual only, when compared to the magnitude to which they afterwards ſwelled; (Breve Encheiridion. Calv.) But in that form, the book muſt have acquired him a great reputation; for it has been obſerved, that of prefatory diſcourſes to books, there are only three or four which are diſtinguiſhed for the eminence of their merit; and among theſe was reckoned Calvin's Dedication of this work to Francis I. In 1540, "he eſtabliſhed the eccleſiaſtical polity which ſtill prevails at Geneva;" where "he had already become in a manner, the dictator of the ſtate." "He kept up alſo a cloſe correſpondence with the moſt eminent proteſtants all over Europe*;" which alone amounts almoſt to a proof that his principal work muſt have been generally known; and the third edition of the Inſtitutes, publiſhed by himſelf in 1543, is mentioned by Sturmius, as a work abſolutely complete. Suppreſſing the panegyric of Scaliger, and the famous diſtich of Thurius upon it, we conclude that ſuch a work, puſhed forward to notice even by ſuch political events, could not have failed at the time to attract the notice of the more learned of our reformers, ſome years before our articles were compiled; and that his fame and his ſyſtem were not new to them. On theſe grounds we conclude, that the confeſſion of Augſburgh was not taken as, in ſome meaſure, a ground-work for our articles, becauſe the principles of Calvin were unknown here; but becauſe they were known and rejected.

On the other hand, it is ſhown in this and the preceding ſermon, that the authority of Melanchthon was great with our reformers; five of our articles being taken entirely, or in a great part, from the confeſſion of Augſburgh, and ſix

* Mod. Hiſt. v. 32. p. 300. Geneva.

others

others from that of Wirtemberg, both drawn up by him. But here we ſtop to note, that the confeſſion of Augſburgh will not, in the remainder of this article, be denominated Lutheraniſm*, becauſe the term is regarded by us as equivocal in

* We regard the confeſſion of Augſburg as the creed of the German church; and thoſe of the reformed principalities, afterwards drawn up by the ſame great divine, Melanchthon, as authentic expoſitions and ſupplements of it: and to thoſe excluſively, who received that national creed entirely and without diſſent, we give the name of that church in this article, dropping throughout the whole of it that of Lutheraniſm. Becauſe, 1. the omiſſion of this diſtinction has obliged ſome divines, more accurate in things than terms, to admit two kinds of Lutheraniſm, in certain points diſcordant to each other. 2. The name of Lutheraniſm ought not to be given to a confeſſion ſettled in a council of the reformed; not only where Luther did not either preſide or aſſiſt, but at which *he was not permitted to be preſent*. 3. Becauſe the title unduly gives a colour of the ſanction of the German church to errors of faith of the firſt conſequence, in the preſent controverſy between the church of England and the Calviniſts.

But before we give theſe proofs, one remark is to be premiſed: that a writer who gives a cuſtomary appellation to a religious ſyſtem, or other ſubject, cannot be reprehenſible for it; on the contrary, they who contend that it ought to be laid aſide, muſt ſhow cauſe for it; as we muſt here do. And therefore, 1. Two kinds of Lutheraniſm have been ſpoken of by our Engliſh divines. In the middle of the century, after the German national confeſſion was drawn up, the learned Heylin ſays, that the reformed in Germany were divided into two parties;—"the rigid and the Melanchthonian Lutherans." Matthias Flacius was the original head of the former: he laid the plan of the celebrated work of the Centuriators of Magdeburgh, which was alſo compiled almoſt entirely under his direction. "Theſe would not endure any alteration of Luther's opinions:" (J. Collier) denied the freedom of the will; and on predeſtination agreed very nearly with the Sublapſarian Calviniſts. (Heylin's Cyprianus Anglicus.)

2. The doctrine of the confeſſion of Augſburg ought to receive its name from Melanchthon, and not from Luther. Robertſon tells us, that the princes of the reformed communion employed him in the drawing of it up, not only "as the man of the moſt pacific ſpirit" but "the greateſt learning among the reformers." He ſtates alſo that in a conference with ſome Romiſh divines on the original draft, he ſoftened ſome articles and made conceſſions

in its ſignification: but having ſaid this, we ſhall add, that no doubt of the propriety of the term, nor even its rejection, by

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with regard to others. The ſubſequent ſubſcription of Luther, if he had approved of the original draft and the conceſſions adopted in it, would not have entitled them to give his name to it.

But "the Elector of Saxony would not permit Luther to attend him to the diet:", and for this the hiſtorian aſſigns the following reaſon, "leſt he ſhould offend the Emperor by bringing into his preſence a perſon excommunicated by the Pope, and who had been the author, &c. The fact of his conſtrained abſence was ſuch as could not be left unaccounted for, without leaving a ſingular vacuity in the hiſtory of a period, in which the tranſactions of the Church had ſo much influence on thoſe of the State; but this account ſeems contradicted by preceding parts of Robertſon's own hiſtory. The date of the excommunication was June 15, 1520: on March 6, 1521, the Emperor wrote to him, "requiring his immediate attendance in the diet then aſſembled at Worms." When the preſence of any perſon is required by legal authority, if he be acquainted therewith by letter by the Sovereign himſelf, he is treated with high and marked diſtinction; a diſtinction which the circumſtance of his being excommunicated did not prevent the Emperor from conferring on Luther: he was therefore not offended with his preſence at a diet, becauſe he was excommunicated. A ſevere edict was at that diet iſſued againſt him perſonally: but the Pope at an interview with Charles ſhortly before the diet of Augſburg, preſſed the execution of his own ſentence of excommunication, and of that edict; and Charles declined it. This marks that no new offence had been given to him by that reformer: and the Emperor came to that aſſembly more and more impreſſed with the neceſſity of conciliating meaſures. A compariſon of the confeſſion itſelf, with certain points which Luther had before maintained, and never retracted formally; will give a better reaſon why the princes of his party compelled him to be abſent from the diet: they were tacitly withdrawn, and ſuffered to fall into oblivion.

3. To ſay that our reformers followed in the diſputed Articles, the ſyſtem of Lutheraniſm inſtead of the German Church, gives a colour of ſanction to ſome of the errors of Calvin which we contend againſt. For defences of thoſe poſitions will be drawn from certain parts of Luther's works, which he never (following the example of St. Auguſtin, in ſome points on which he conceived himſelf to have erred) retracted in form. That errors of great magnitude, of which the worſt uſe may be made, are to be found in the works of Luther, we have his own teſtimony.

"After my death (ſays he) many will appeal to my books; whence they will derive confirmation to errors of every kind, and

by any means can affect the important argument of Dr. Laurence: to us, on the contrary, it ſeems to render it more cogent,

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and the wildeſt extravagancies." (*Deliria.* Sermons, p. 251.) Hence if we will not ſubſtitute the term of the faith of the German Church, or ſome other of the ſame meaning, inſtead of that of Lutheraniſm, we ſhall be obliged to diſtinguiſh between the doctrines of Luther and thoſe of Lutheraniſm; which our opponents will not fail to call a ſubterfuge: and the accuſation of palpable evaſion, although falſe in fact, will obtain a very popular reception againſt the defenders of the original faith of the Church.

The hiſtory of the renewed controverſy with the Calviniſts abundantly ſhows the neceſſity of this precaution. They will (if we regard it not) call upon us to deny the freedom of man's will; and with the authority whom we profeſs to follow, to admit the arbitrium ſervum: they will aſk us how we can reject the unconditional predeſtination of Calvin, and follow a faith named from a man who had rigidly maintained the ſtoic doctrines of fate and neceſſity, and never expreſsly condemned them: and they may even go ſo far as to require of us to ſubſcribe to the monſtrous error, contained in the following quotation, which Sir R. Hill produces from his works.

It is "a moſt pernicious error to diſtinguiſh ſins according to the fact, and not according to the perſon; he that believeth hath as great ſin as an unbeliever; but to him that believeth is it forgiven and not imputed, not for any difference of the ſins, or becauſe the ſin of the believer is leſs, and the ſin of the unbeliever greater; but for the difference of the *perſons*. For the faithful aſſureth himſelf by faith, that his own ſin is forgiven him, foraſmuch as Chriſt hath given himſelf for it, therefore although he hath ſin in him and daily ſinneth, yet he continueth godly; but contrarywiſe, the unbeliever continueth wicked: and this is the true wiſdom and conſolation of the godly, that although they have committed ſins, yet they know that for Chriſt's ſake they are not imputed unto them." After this we ſhall the leſs heſitate in ſuppoſing that Bellarmine cites the following from Luther rightly. "Let us beware of ſin—but above all let us beware of the law and good works, and fix only on the promiſe of God and faith," and this latter may be ſuppoſed to be among the paſſages which Fletcher had in his eye, when he ſays that Luther was ſubject "to antinomian fits*," a diſtemper which ſhould warn us that we ſhould not give his name an authority, which hiſtory proves to be due to that of another; and from what precedes and follows the paſſage which we extracted from Mr. Daubeny, we have ſtrong ground to

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* For the paſſage from Sir R. Hill, and this extract from Fletcher, ſee Daubeny's Letter 3.

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cogent, and we obſerve, that the limitation he impoſes upon himſelf in the ſelection of authorities in proof of it, (that they are to be taken from no writings of the German divines

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believe that very eminent defender of our Church, muſt rate the authority of certain parts of Luther's writings as we do; however others may deſerve regard.

Even in the firſt part of theſe citations we ſee an extravagance at leaſt as great as moſt rigid Calviniſts have reached to, but on one point Luther appears to have gone beyond them, and to have been ſo far from ſubmitting theſe doctrines of his to ſcripture, that he judged of the authenticity of the books of ſcripture, by the coincidence he imagined himſelf to have found in them to his novel opinions. In his German preface to his firſt edition to the Bible, he very clearly intimates, that the epiſtle of St. James ought to be ſtruck out of the canon: in that of 1526, and all ſubſequent editions this was indeed omitted; and deceived by them, our Whitaker undertook his defence againſt that charge; but an edition of that preface printed in 1525, falling afterward into his hand, he candidly avowed his error in theſe words: "Luther writes that the epiſtle of St. James cannot contend in dignity (dignitate) with the epiſtles of St. Peter and Paul; if it be compared to them it is an epiſtle of ſtraw." He would not have ſpoken thus, if he had not abſolutely diſbelieved it to be the word of God; or canonical. And the great Boſſuet, Biſhop of Meaux, after having mentioned a reprobation of this epiſtle in another work of Luther's, adds, that "he retrenched from the canon of the ſcripture whatever did not agree with his notions;" if credit may be given to a citation in the works of Fitz-Simon a jeſuit, which is alſo confirmed by Cochlæus writing in 1522, what Boſſuet has ſaid muſt be underſtood in a very large ſenſe.

Fitz-Simon quotes the following as the words of Luther, in the ſecond proœmium to the New Teſtament, edition 1ſt. "In the preface (prologo) of the New Teſtament, I have juſtly warned the readers, that they lay aſide that falſe opinion that there are four Goſpels and four Evangeliſts: I have ſaid that the goſpel of St. John is the *ſingle* (unicum) beautiful, *true*, and principal goſpel: that it is far, very far (longè ac longè) to be preferred and held before the other three."

Sentiments like theſe, if generally followed, would ſhake our whole faith in the canon of Scripture, but thoſe who in like manner have endeavoured to ſubvert the authority of other parts of the New Teſtament, muſt at all times meet with equal reprobation. The epiſtles of St. Paul have been the objects of ſimilar attacks to ſome of the Jeſuits; they have at leaſt denied the divine authority of ſome parts of his writings; and in a mode which undermines that of the whole. Father Cauſſin compares that great Apoſtle

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vines much prior to the year 1530, or latter than 1552), is in coincidence with the ground of theſe doubts.

[*To be continued.*]

" to the ſea; which by the impetuoſity of the winds is driven on the ſhore, far beyond the bounds preſcribed to it by God." And Sir Edwin Sandys, in his account of religion, informs us, that " they (the Romaniſts) cenſure St. Paul as a perſon of petulant and hot brain,—and that no great account was to be made of his aſſertions. In conformity to which (he affirms) that he had heard the Romaniſts ſay many times, that they had already often conſulted among themſelves about cenſuring and reforming St. Paul's epiſtles." He muſt be underſtood as ſpeaking here of the Moliniſts. Thus between the Solifidian on one ſide, and the advocate for works without faith on the other, every book in the New Teſtament may be determined to be uncanonical.

After what we have ſaid of Luther, juſtice obliges us to add, that he was a great inſtrument in the hand of God, to begin the deliverance of mankind from a ſyſtem of religious error, exaction, and tyranny, which had ſubſiſted for ages: although conſidered in himſelf alone, he was not in all points ſo ſucceſsful in rebuilding the temple of truth, as in battering down the fabric which ſuperſtition had erected in its place. Thus he ran into certain exceſſes of doctrine which he latterly ſo far deplored, as " to wiſh his works buried in perpetual oblivion." (Sermons, p. 359.) In this we are far from joining him. Our deſire is that they may be always eſtimated preciſely as they ought to be: and thus much benefit may ſtill be derived from them. His faults will be a leſſon to men of ardent genius, never for a time to ſubmit it to the guidance of vehemence, too little reſtrained by reaſon: from his excellences we may derive much inſtruction: and if ever his apparent faults may at ſeaſons incline men to forget it, theſe will perpetually remind us and poſterity of the gratitude we owe him.

ART. XII. *A Treatiſe of the Laws for the Relief and Settlement of the Poor. By Michael Nolan, of Lincoln's Inn, Eſq. Barriſter at Law.* 2 Vols. 8vo. 1l. 4s. Butterworth. 1805.

FEW branches of the law are of ſuch extended application as the ſubject of the preſent Treatiſe, which reſpects the civil œconomy, and methods of adminiſtering relief to the poor of this country. The ſtatutes by which the fund for maintaining them is created, and their ſettlements are regulated, are few in number, and comparatively but of recent introduction into our local ſyſtem. They do not appear to

ſuperficial examiners to afford room for many nice and complicated diſtinctions. But the various conditions in which the lower ranks of ſociety are placed, and the frequent fluctuations in their circumſtances, has of neceſſity given birth to a numerous claſs of judicial deciſions, by which the general proviſions of the laws have been beneficially moulded and ſhaped in a manner the moſt conciliating to the ſituations and peculiar exigencies of the indigent. The legiſlature has humanely, and, as we think, wiſely, committed the adminiſtration of the poor to the magiſtrates and opulent inhabitants of that local diſtrict, whoſe ſuperfluity is taxed to ſupply their wants; and who are beſt able to ſuperintend their œconomy, from that familiarity with their habits and neceſſities, which ariſes from immediate neighbourhood and perſonal obſervation.

Whether the law has been carried in practice to that degree of perfection and œconomy of which it undoubtedly admits, is a ſubject too little connected with the work before us, to admit of preſent deſcription. We ſhall therefore content ourſelves with expreſſing a decided conviction in common with Mr. Roſe, that they who murmur againſt the burden created by the poor laws, will find upon due examination, that the fault does not lie in the principles and proviſions, but in the apathy and ſupineneſs of thoſe who adminiſter it.

Had we perceived, indeed, much greater imperfections in this ſyſtem, than a long and anxious attention to it has enabled us to diſcover, ſtill it is one of ſuch vaſt and complicated extent and influence, that we ſhould fear to ſee a reformation attempted by any great and violent, much leſs by any ſudden plan of alteration. It is a very different conſideration whether the country ſhould now for the firſt time adopt this ſyſtem, with all the train of conſequences which experience has brought to light, or whether we ſhould now abandon it, with a certainty that many evident as well as unforeſeen evils, muſt enter in at the huge and frightful gap which ſuch a change would make in our national œconomy. The ſtateſman will make his approaches with awful reluctance againſt a code which adminiſters, through innumerable, and in many inſtances imperceptible channels and conduits, not only to the wants, but to the induſtry of the great labouring maſs of ſociety, and where his hand, if it be one of innovation, muſt be ſorely laid upon the domeſtic œconomy, and the very bread of every cottager in the kingdom.

To enable the wholeſome proviſions of theſe *wiſe*, or (if the appellation is thought better choſen) *neceſſary* laws, to be well-adminiſtered, the firſt ſtep is, that they ſhould be well

well underſtood. For this purpoſe, ſeveral laudable attempts were made prior to Mr. Nolan's book. Mr. Foley, Mr. Bott, Dr. Burn, and Mr. Conſt, beſides others of inferior name, have publiſhed compilations taken from the original reports of adjudged caſes. Of theſe works, that of Dr. Burn is much the beſt arranged, while that of Mr. Conſt is the fulleſt and moſt complete collection of judicial deciſions. Both have been, and ſtill continue to be of great ſervice to the juſtice and the practiſing lawyer. But they hold forth no facilities either to the young magiſtrate or to the ſtudent, much leſs can they aſſiſt the inferior miniſters of the law in attaining a competent knowledge of their duty. They neither extract general principles, nor lay the grand reſult and ſcheme of the law before the reader, ſo as to enable him at once to comprehend and remember it. He is left to ſcuffle as he beſt can through a load of cumbrous and unimportant circumſtances, and a perplexed maze of inartificial arrangement.

" Nigh foundered, on he fares
" Treading the crude conſiſtence, half on foot,
" Half flying—." MILTON.

A work, therefore, treating of this extenſive part of the law, upon a different plan, was much to be deſired, as being uſeful to the moſt experienced, and neceſſary to thoſe who wiſhed to begin the ſtudy of the ſubject, to whatever claſs they might belong, whether juſtices or barriſters, attornies or veſtry clerks, or overſeers of the poor. This praiſe-worthy object has been ably accompliſhed by the preſent work, and we feel happy to ſay, that Mr. Nolan has executed his deſign in ſo judicious a manner, as to do him great honour, and to add to the high reputation which he has already acquired, for great induſtry, talents, and judgment.

The author gives the following account of his plan, in a ſhort and unaſſuming advertiſement prefixed to his firſt volume.

" For this purpoſe," (to facilitate the ſtudy of this part of the law,) " it has been thought convenient, without giving the numerous caſes in every branch of the ſubject, to reduce the ſubſtance of the deciſions into the form of a treatiſe. The words of the judgment of the court are preſerved as much as poſſible, but it is diſentangled from thoſe circumſtances of an individual nature, which could be of no uſe in illuſtrating the principle upon which the determination is founded. When, however, a more minute ſtatement of the caſe ſeemed neceſſary, it has been given in the language of the report."

After ſtating that the work differs, not only in plan but in the arrangement, from thoſe of his predeceſſors, and treats of ſome ſubjects which are either wholly omitted, or but ſlightly touched upon by them, the author continues:

"The object has been not only to unfold the theory and doctrine of the law, but to ſupply, in ſome degree, the want of perſonal experience, by pointing out the manner in which that theory is to be applied in practice. The mode of proof neceſſary to eſtabliſh the different kinds of ſettlement, is ſet forth with ſome minuteneſs, and ſuch a general ſtatement is given of the manner of conducting appeals before courts of quarter ſeſſions, as is conſiſtent with the various rules of practice which are different in different courts. An account is likewiſe added of the practice on the crown ſide of the court of King's Bench, as it reſpects the order of magiſtrates removed thither by certiorari."

Previous to entering upon his more immediate ſubject, Mr. Nolan has given a brief, but perſpicuous account of the methods by which the poor were maintained prior to the 43 of Eliz. and in his 16th chapter he exhibits a conciſe and ingenious hiſtory of the law of ſettlements. But with theſe exceptions his work is ſtrictly confined to the object of a legal treatiſe.

Silly and unthinking perſons, fond of theoretical innovation, will perhaps cenſure Mr. Nolan for having thus limited the plan of his work to the law as it is to be found in the ſtatute book, and as it is explained by decided caſes, and for having rarely intermingled his own opinions with thoſe of the learned Judges, who are alone competent to decide what the law is. But the author has profeſſed no more, and has wiſely confined his examination to theſe objects. A treatiſe written for the uſe of thoſe who are to carry the law into execution, allows not of a more extended plan. In a book compoſed expreſsly for the uſe of magiſtrates, it would have been even more cenſurable and dangerous to have taken a more bold and wider range, than in one which had been ſolely written for thoſe who follow the legal profeſſion. They have no other duty to ſuſtain than to carry that which is the law into execution, referring its amendment or alteration, if not to other perſons, at leaſt to another branch of their ſocial duty. A ſingle erroneous opinion upon a ſubject of ſuch general application, might do more practical miſchief than it would be poſſible to calculate. No lawyer, therefore, will cenſure this gentleman for not deviating from the examples of Lord Coke, Sir Matthew Hale, and Lord Chief Baron Gilbert, whoſe labours have done honour

honour to their country, and added luſtre to the eminent ſituations which they filled.

It would afford no gratification to our readers to detail the arrangement which this able lawyer has thought proper to adopt. At firſt view it may ſeem liable to ſome objections, inſomuch as it deviates from that order which is dictated by the ſubject as it occurs in practical experience. But ſuch a criterion ſeems to us to be without foundation. The *vera virtus et Venus ordinis* in a ſcientific book, is ſo to diſpoſe the topics, that the explanation of the firſt may facilitate the expoſition of the ſecond, and that each ſucceſſive diſcuſſion ſhall form as it were a vantage ground to enable the reader to attack and overcome the obſtacles preſented by that which follows it. This plan ſeems to have been purſued by Mr. Nolan, with the exception of thoſe chapters in his ſecond volume which treat of overſeers' accounts, and the remedies againſt pariſh officers for miſbehaviour, both which, as it appears to us, would have been inſerted, more regularly and aptly, after chap. 2 of the firſt volume.

In explaining the law upon each particular head, the author does not appear to have omitted any caſe that is to be met with upon the ſubject, and the number of judicial deciſions which he refers to, will be found to exceed the copious collection of Mr. Conſt. Yet he has referred them ſo clearly to the principles upon which each deciſion depends, and has abſtracted the ſubſtance of each ſo clearly, that nothing ſeems confuſed or miſplaced. To each branch of ſettlement law, is ſubjoined a detail of the evidence neceſſary to prove or avoid each particular ſpecies of ſettlement. The book thus contains a clear and conciſe detail of principles, and an abridgement of caſes on the law of evidence, which will be found highly ſerviceable to the lawyer, as well as to the magiſtrate.

But what renders this work more immediately uſeful and neceſſary, to all who practice at the courts of quarter ſeſſions, is thoſe chapters which treat of the method of conducting appeals, and of the manner of removing caſes which have been ſtated to the ſeſſions, into the court of king's bench. Nothing had appeared upon this ſubject prior to the preſent undertaking, and the practitioner was left to grope his way into court through utter darkneſs, or to explore it from the different clerks of the peace, and the king's bench office. But he will here find ſuch clear and particular directions, that it is ſcarely poſſible to miſunderſtand them.

The author's language is perſpicuous throughout, and is not deſtitute of elegance when the ſubject admits of ornament.

ment. In this particular he muſt have been encumbered by a ſcrupulous, but neceſſary attention, to give as much as poſſible the language of the court, the difficulty and importance of preſerving which, few can appreciate who have not upon ſome occaſion made the attempt. Yet he has managed this ſo ingeniouſly, as to free his work from every thing like uncouthneſs of expreſſion or discordance of ſtyle. Mr. Nolan has in general raiſed his powers, and augmented his diligence, where his ſubject, from being abſtruſe and complicated, ſeemed moſt to require it. He has treated the heads "*of the poors rate*" "*of ſettlements by hiring and ſervice*," "*by apprenticeſhips*," and "*by eſtate*," with peculiar care and correctneſs. Theſe volumes have been already ſo univerſally received and approved of by the profeſſion, that it is unneceſſary for us to enter into a more extenſive detail of their merits, or to point out their defects. Some faults are of courſe incident to every firſt publication, and will, we make no doubt, be avoided in the next edition. But we cannot conclude without ſtrongly recommending the peruſal of this treatiſe to every gentleman who is concerned in the management of the poor, and the adminiſtration of the laws which reſpect them. We do this with greater pleaſure, as nothing can be more praiſeworthy than to find a gentleman of Mr. Nolan's experience and practice, withdrawing ſome portion of his time from the active and lucrative employment of his profeſſion, and devoting it to inſtruct and aſſiſt, not merely the members of his own profeſſion, but that moſt uſeful and meritorious body of gentlemen, the juſtices of peace in this part of the kingdom.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Hours of Solitude. A Collection of Original Poems, now firſt publiſhed. By Charlotte Dacre, better known by the Name of Roſa Matilda.* In two Vols. 12mo. 14s. Hughes, &c. 1806.

It is now long ſince we heard of *Della Cruſca*, *Anna Maria*, or any of that ſwarm of inſect poets, which the Baviad put to flight. *Roſa Matilda* muſt ſurely be a pupil of the ſame ſchool. Whether

Whether Miſs *Roſa* has other views than that of having her poetry admired, we cannot ſay; but ſhe advertiſes, by means of Mr. Buck's graver, that ſhe has an attractive perſon, as well as a poetical pen; and ſhe takes care to tell the public, in a ſhort advertiſement, that ſhe is ſtill only three and twenty. The Lady's turn for verſification was very early ſhown, (if we may truſt the ſuperſcriptions of her poems) which often announce the age of ſixteen or ſeventeen as the period of their compoſition. But, leſt this ſhould not be ſufficiently ſurpriſing, we have an appendix of poems, written as early as at thirteen, fourteen, and fifteen. The poems chiefly relate to love, of which poor Roſa ſeems to have felt all the viciſſitudes. That ſhe has alſo poetical feelings in her hours of ſolitude, we are far from attempting to deny; but ſhe has not been inſtructed, how much a few productions of high finiſh, are preferable to a number of unequal effuſions. We will ſelect as good a ſpecimen as we can, and leave the poeteſs to her muſes and her lovers.

IL TRIONFO DEL AMOR.

" So full my thoughts are of thee, that I ſwear
All elſe is hateful to my troubled ſoul;
How haſt thou o'er me gain'd ſuch vaſt controul,
How charm'd my troubled ſpirit, is moſt rare.
Sure thou haſt mingled philtres in my bowl!
Or what thine high enchanted arts declare
Fearleſs of blame—for, truth, I will not care,
So charms the witchery, when fair or foul.
Yet well my love-ſick mind thine *arts* can tell,
No magic potions gav'ſt thou, ſave what I
Drank from thoſe luſtrous eyes, when they did dwell
With dying fondneſs on me—or thy ſigh
Which ſent its perfum'd poiſon to my brain.
Thus known thy ſpells, thou bland ſeducer, ſee
Come practice them again, and oh! again;
Spell-bound *I am*—and ſpell-bound *wiſh* to be."

Vol. II. p. 55.

The laſt line of this has much poetical merit, as painting nature with truth as well as force. Many poems in this ſecond volume, which by no means diſgrace it, are written by *Azor*, a lover of *Roſa Matilda*.

ART. 14. *The Lamp; or original Fables. Dedicated to her Royal Highneſs the Princeſs Charlotte of Wales. By a Lady. Embelliſhed with fifty-four elegant Engravings in Wood.* 12mo. pp. 236. 10s. 6d. Carter, &c. 1806.

A candid reader and critic, on examining this book, will lament that it is not, what it might be rendered by no very difficult

proceſs, an elegant and inſtructive preſent for young perſons in general. Had the fair author, inſtead of ſending it haſtily to the preſs, ſubmitted it to the full and free reviſion of ſome friend well verſed in writing, and acquainted with the laws of poetry, it would have made a very different appearance when preſented to the world. We think it ſtill worth while to let it undergo this proceſs. If the firſt edition ſhould be ſacrificed by it, the conſequence will ſurely be a repetition of editions, which otherwiſe can never take place. Though the thoughts are often not only new, but ingenious and good, yet continual deficiencies in the technical parts of writing abſolutely forbid any extended ſucceſs. The very title of the firſt fable, for want of a knowledge of language, is deluſive. It is called "the Pigeon Carriers." Now pigeon carriers can only mean perſons who carry pigeons: whereas the writer intends pigeons which carry letters, or thoſe uſually called *carrier-pigeons*.

The friendly proceſs which ought to have been applied to all, we will exemplify in part of the firſt fable, marking the faulty parts in Italics.

"*Thus was given no denial* *
Sure that he could ſtand the trial: *
Cooing tenderly they parted, *
Nor was either much faint hearted. *

"The three days o'er, return'd the dove,
Hoping her ſolitary love
Would rejoice the trial ended *
On which happineſs depended. *

"But how can we her feelings ſtate,
When ſhe beheld another mate
Perch'd near her falſe inconſtant ſpouſe,
Liſtening to his perjur'd vows. *

"Stagger'd by doubts, ſhe ſaid in brief,
"I find you would not die with grief:
"Wiſh your companion a good night,
"And then confeſs that I am right.

"*Being ſo happy, love of mine,* †
"*Let the confeſſion pray be thine,*" †
Said the once conſtant, tender bird,
And then the ſimple caſe referr'd,

"To her who ſitting by his ſide,
Own'd he was free to chuſe a bride,
And leave his own misjudging mate,
Who knew her happineſs too late.

"*Flying to the adjacent grove* *
Forlorn, the poor forſaken dove
Repented while ſhe liv'd her folly,
[And] died a prey to melancholy."

Beſides

Beſides the faults in meaſure and expreſſion, the moral here is imperfect. The lady means, doubtleſs, that it is fooliſh wantonly to try conſtancy, but ſtill the engaged dove was not free to chooſe. *Own'd* is applied improperly. The verſes marked with ſtars are all of wrong cadence. Thoſe with a dagger are unintelligible, for want of a proper tranſition. But for a few blemiſhes of this kind, the third fable would have great merit, the thought is elegant, and the expreſſion ſometimes happy. In the introductory fable, the pigeon who acted rightly, ſhould not have been the ſufferer. The ſecond fable is very faulty, both in verſification and grammar. Many of the fables are on trivial or injudicious thoughts. Nevertheleſs there is that in moſt of them, which might by ſkill be worked into ſomething.

ART. 15. *Original Poems for Infant Minds. By ſeveral Young Perſons.* Vol. II. 12mo. 121 pp. 1s. 6d. Darton and Harvey. 1805.

By ſome accident, the *ſecond* volume only of this little work has come into our hands. We may preſume that the firſt volume is worthy of its fellow; and in that caſe we pronounce, that a more entertaining or inſtructive collection of verſes for the uſe of children, cannot eaſily be produced. A ſhort ſpecimen will ſerve to juſtify our favourable ſentence:

"MY OLD SHOES.

You're now too old for me to wear, poor ſhoes,
And yet I will not ſell you to the Jews;
Yon wand'ring little boy muſt barefoot go,
Thro' mud and rain, and nipping froſt and ſnow;
And as he walks along the road or ſtreet,
The flint is ſharp, and cuts his tender feet.
My ſhoes, tho' old, might ſave him many a pain,
And ſhould I ſell them, what might be my gain?
A *ſix-pence*, that would buy ſome fooliſh toy:—
No; take theſe ſhoes, poor ſhiv'ring, barefoot boy."

P. 86.

ART. 16. *A Poetical Eſſay on the late memorable Engagement, between the Britiſh and Combined Fleets of France and Spain, off Trafalgar: wherein the gallant and much-regretted Vice-Admiral Lord Viſcount Nelſon, fell a Sacrifice to his Proweſs and Magnanimity, in the Service of his King and Country. By the Rev. W. Wills, A. M. Vicar of Edlington, Lincolnſhire.* 4to. 10 pp. Jackſon, Louth. 1805.

It would be a very inadequate reward, on the part of Britiſh poets, to our departed Hero, if his achievements ſhould

be handed down to poſterity, in ſuch verſes only as theſe; which ſeem to be the effuſion of one, who miſtakes the talent of writing a facetious *ſong*, for that of writing *epic poetry*. A recollection of *ſchool-diſcipline* appears to have dictated ſtanza 111:

" Long had his foes *the truant play'd*,
A cloſe engagement to evade
Was their confirm'd deſign;
But NELSON ſtill purſu'd the ſearch,
Prepar'd *a rod*, a rod of *birch*,
Well ſteep'd in Neptune's brine." P. 4.

ART. 17. *The Progreſs of Refinement, an Allegorical Poem; with other Poems. By the Rev. William Gilleſpie.* 12mo. 208 pp. 6s. Mundell and Co. Edinburgh; Longman, &c. London. 1806.

Mr. Gilleſpie is far from being an indifferent poet; and were we not at this time ſolicited by ſo many poetical candidates, we ſhould be inclined to give him a more honourable place in our Review. His principal poem, though conſtructed in a very difficult and unuſual meaſure, has conſiderable merit. It is written in two ſtanzas, of eight and ſix lines alternately, or, as they may perhaps be equally well conſidered, in ſingle ſtanzas of fourteen lines, ending with an Alexandrine. The intermixture of rhymes is artificial, but not perplexed; and the whole effect upon the ear is certainly pleaſing. In the deſcription of the Palace of Luxury, in the ſecond Canto, much fancy is employed and clothed in elegant language.

" And on the ear delicious muſic ſtole,
And round the wide halls breath'd its melting plaint,
Sweet as the ſtrains that ſooth ſome dying ſaint;
And ſteep'd in melody the liſt'ning ſoul.
Here might be heard Auſonia's ſofteſt airs,
And Celtic meaſures that to mirth inſpire,
From beauty's lips—to charm away our cares,
And wake the throbbing pulſe of young deſire.

Young nymphs that bluſh'd in roſes not their own,
To the light meaſures tript in wanton maze,
Whoſe limbs beneath the ſilken azure ſhone,
Inflam'd the heart, and catch the lawleſs gaze;
And every object mov'd at faſhion's call,
And her deceitful ſmiles were woo'd and ſought by all."
P. 48.

Some ſmaller poems are ſubjoined to this " Progreſs of Refinement." That theſe alſo are written with the ſkill and feeling of a Poet, may be judged from the following

SONNET,

SONNET.

" Now, while I muſe amid the ſhadowy night,
When all the noiſy world in ſleep are drown'd,
When ſilence reigns, dread, ſolemn, and profound,
As when before Creation burſt to light.
From ſtar to ſtar ſtill roves my wandering gaze,
Along the ſpangling, blue, æthereal road,
Where countleſs ſuns, with inexhauſted blaze,
To this far diſtant world proclaim their God.

Oh! am not I, or unperceived, or loſt,
Mid thy great works, thou Univerſal Soul!
Or ſay amid thy heaven-rejoicing hoſt,
Shall to thine ear theſe feeble accents roll?
Yes! ev'n from this far orb, theſe muſings lone,
Shall, in memorial ſweet, be wafted to thy throne." P. 164.

The general tenor of this author's ſtyle is good, and his ſenniments, whether philoſophical or political, are ſound.

ART. 18. *Poetic Sketches. By T. Gent.* 12mo. 4s. 6d. Rivingtons. 1806.

It is frequently a matter of wonder to us, what can poſſibly be the inducement to publiſh ſuch volumes as theſe "Poetic Sketches." The quantum of merit which they have is juſt ſufficient to ſatisfy the author, and they can only aſpire to the praiſe of mediocrity. The Addreſs to Reviewers at the beginning is the beſt piece in the book. It begins thus—

" Oh ye enthroned in preſidential awe,
To give the ſong-ſmit generation law;
Who wield Apollo's delegated rod,
And ſhake Parnaſſus with your ſovereign nod:
A penſive pilgrim, worn with baſe turmoils,
Plebeian cares, and mercenary toils,
Implores your pity; while with footſteps rude
He dares within the mountain's pale intrude;
For if enchantment through its empire dwells,
And rules the ſpirit with Lethean ſpells;
By hands unſeen aerial harps are hung,
And ſpring, like Hebe, ever fair and young,
On her broad boſom rears the laughing loves,
And breathes bland incenſe through the warbling groves.
Spontaneous bids unfading bloſſoms blow,
And nectar'd ſtreams melliſluouſly flow.
There while the Muſes wanton unconfined,
And wreaths reſplendent round their temples bind,
'Tis yours to ſtrew their ſteps with votive flowers,
To watch them ſlumbering midſt the bliſsful bowers," &c.

ART.

ART. 19. *Fatal Curiosity; or, the Vision of Silvester. A Poem, in Three Books. By Joseph Bourdon.* 12mo. Longman and Rees. 1806.

This work is in blank verse. Its object is to demonstrate the wisdom of the Creator, in withholding from man a knowledge of futurity. This is accommplished in the "Vision of Silvester," who affords an example of the impossibility of enduring life under the horrors of anticipation, arising from the knowledge of his future destiny. The design may be more safely commended than the execution. At the close of the first book, Silvester disclaims all fear from knowing his future fortunes, and receives this expostulation from a preternatural agent.

> "Since thou dost obstinately slight the advice
> On thee bestowed, dear-bought experience soon
> Shall make thee know its value when too late
> To profit by it, or evade the curse
> That thou wilt draw on thy devoted head;
> If thou art still determined; now behold
> Thine own death will I only hide from thee," &c.

Surely this is not poetry; but it seems it is the first attempt of a young man.—Might he not be better employed?

DRAMATIC.

ART. 20. *Socrates, a Dramatic Poem. Written on the Model of the ancient Greek Tragedy.* 8vo. 3s. Robinson. 1806.

The story of Socrates is well known, and it is not a little remarkable that it has never, that we know of, been made the subject of any dramatic composition. The present essay is by no means unintersting to peruse, but certainly is entitled to no high strain of commendation as a poetical composition. We wished to have given a specimen from one of the choruses, where, at least, we expected the author's most successful efforts; but what sort of poetry will this be deemed?

SEMI CHORUS.

> "The generous mind feels a true pleasure
> In pointing out to mistaken man
> The paths of pure religion and virtue,
> Of unsubornable integrity and honour,
> Of immutable justice and truth.

SECOND

SECOND SEMI CHORUS.

"Oh may our Athenian youth
A proud diſtinction claim;
Not in the noiſy ſhow or courſe,
But the ſtill groves of Academe:
For then, and only then, can they acquire a laſting name."

MEDICINE.

ART. 21. *Expoſitions on the Inoculation of the Small-Pox, and of the Cow-Pox.* 8vo. 15 pp. Price 6d. Mawman. 1805.

This very ſenſible writer laments to ſee the names of ſome reſpectable medical authors joining in the cry againſt the cow-pox, and endeavouring to excite a prejudice againſt it, in the minds of the lower order of the people; for their productions are by no means calculated to ſatisfy the more rational part of the community. He has been very attentive, he ſays, to the progreſs of the cow-pox from the time of its introduction, and has himſelf inoculated a conſiderable number, but never ſaw, or heard of any one dying, or whoſe conſtitution was injured by the diſeaſe. He has been particularly induſtrious in endeavouring to find ſome of thoſe extraordinary eruptions, which offer themſelves in ſuch abundance to Drs. Moſely and Rowley, and has actually ſeen five of the caſes miſrepreſented by thoſe gentlemen; but all the caſes he ſaw were common eruptions, ſuch as are incident to childhood. Dr. Daniel Turner, who publiſhed his treatiſe, De Morbis cutaneis, in the beginning of the laſt century, and before inoculation for the ſmall-pox was introduced into this country, ſays, "that among the diſeaſes of children ſcarce any attend more frequently than puſtulary and ſcabby eruptions on ſeveral parts of their bodies, particularly on their forcheads, brows, &c." Such eruptions occurring after the cow-pox have been ſuppoſed, but unjuſtly, to have taken their origin from that complaint. The preſent author thinks the legiſlature only did part of their duty when they recommended vaccination to the people, and rewarded Dr. Jenner for introducing it. They ſhould, he ſays, have prohibited inoculating the ſmall-pox, at leaſt, in ſo populous a place as London. There can be no doubt, but that from the careleſs manner in which that buſineſs is conducted, much of the fatality attributed to the diſeaſe is owing. If it ſhould be thought too harſh a meaſure totally to prohibit inoculating with variolous matter, houſes ſhould be ſet apart for the operation, and the ſubjects of it ſhould not be permitted to mix again with the public, until both themſelves and their apparel had undergone ſuch purification as ſhould ſatisfy medical men that they could no longer communicate the infection. As this little eſſay is charged by the benevolent writer at only ſixpence, we hope it will be generally circulated, as it ſeems calculated

to

to allay the uneaſineſs ſome late publications appear to have excited among the people.

ART. 22. *Obſervations on Vaccine Inoculation, tending to confute the Opinion of Dr. Rowley, and others. By Henry Fraſer, M. D.* 8vo. 34 pp. Price 2. Highley. 1805.

The author is certainly not deficient in zeal for the cauſe he undertakes to defend, but as his zeal vents itſelf rather in declamation than argument, he is not very likely to make many converts to his opinion. "Let the faithful and truly zealous friends to vaccination," he ſays, "forget all their differences on unimportant minutiæ; let them rally round one common ſtandard for the ſupport of our common cauſe. Let their labours in this moſt rich and fruitful field be conducted with a courage and unanimity, which the hiſtory of medical ſcience has never paralleled; if, in addition to theſe almoſt abſolutely neceſſary things, they will but remain firm and true to each other, they muſt preſent a phalanx ſo formidable, as, armed with the juſtice of their intentions, will render them invincible. At the very firſt judicious and well-directed aſſault, their adverſaries will be completely diſcomfited, and gladly retreat to hide their diminiſhed heads in ſome obſcure corner, from whence reflection may, if poſſible, be excluded." This writer is particularly anxious in defending the cow-pox from the imputation of being the offspring of the greaſe, from which Dr. Jenner, on no very good ground, as we think, ſuppoſed it to be derived. The imputation was unfortunately hazarded, as it has afforded to the enemies of vaccination ſome of their ſtrongeſt objections. No new facts, or obſervations, are however here adduced, by which it may be refuted; to time, therefore, or to ſome caſual circumſtance, we muſt leave the ſolution of this, and other no leſs important queſtions on the ſubject.

ART. 23. *An Addreſs to the Medical Practitioners of Ireland, on the Subject of Cow-Pox. By Samuel B. Labatt, M. D.* 12mo. 136 pp. Price 3s. 6d. Murray. 1805.

Cow-pox inoculation has hitherto made but little progreſs in Ireland. Dr. Labatt, who is ſecretary to the cow-pox inſtitution lately formed in Dublin, preſents his brethren with a hiſtory of the diſcovery made by Dr. Jenner, of the manner of communicating and propagating the diſeaſe. To make the deſcription of the puſtule more intelligible, he has given engravings, repreſenting it in different ſtages; and, that no neceſſary information may be wanting, abſtracts from all the principal works that have been written on the ſubject are added. In this part, the author appears to have been extremely diligent, and has collected a body of evidence in favour of vaccine inoculation, more curious, ſatisfactory, and complete, than is to be found in any other publication;

tion; particularly he has produced evidence to ſhow, that inſtead of polluting the blood, and occaſioning ulcers, and other foulneſſes of the ſkin, as has lately been pretended, it has in numerous inſtances been employed, and with ſucceſs, in the cure of ſuch complaints. This ſhort account, will, we preſume, be ſufficient to recommend his addreſs to the notice of the public.

DIVINITY.

ART. 24. *A View of Religions in three Parts. By Hannah Adams.* 12mo. pp. 500. Button and Son. 1805.

This book we are told in the Preface has paſſed through ſeveral editions in America, the preſent being printed from the third which appeared in October 1801, and was dedicated to Preſident Adams. We muſt confeſs we have derived great entertainment and inſtruction from the peruſal of it, and think we may ſafely recommend it as an excellent work of reference for an account of the many different ſects and perſuaſions to be found in the world. We heartily lament there are ſo many, but can only conſider it as a proof of man's blindneſs and infatuation, and by no means, as ariſing from any invincible obſcurity in the written word of God. As a proof of which we need only cite the article *Cainians*, a ſect which conceived that becauſe Cain in killing his brother, obtained the victory over him, he muſt have been produced by a *virtue* ſuperior to that which produced Abel; and upon the ſame perverſe principle they came to entertain a high veneration for the worſt characters in the ſacred writings, ſuch as, the inhabitants of Sodom, Eſau, Corah, Dathan, Abiram; and even Judas Iſcariot.

We have carefully examined thoſe articles that have reference to the moſt important controverſies, and differences of opinion among believers, and we muſt ſay, they ſeem to us to be drawn up with great impartiality and correctneſs, and the book is certainly valuable in admitting the repreſentations of ſectariſts themſelves; thus the article *Quakers*, we are told, was drawn up by a *Friend* or Quaker, for the purpoſe of correcting former miſrepreſentations. This is fair and proper. There is mention made of ſome modern ſects we were wholly unacquainted with, ſuch as the *Bereans* of Scotland, the *Hopkinſians* of America, and the *Shakers* of Albany. We cannot refrain from tranſcribing one paſſage from the Preface by the Editors, which we think very ſenſible and important. "Some parts of the accounts, given by the author, of the Eaſtern Pagan nations we have omitted, conſidering the authorities on which they are founded as ſuſpicious. By a cloſe attention to fact in thoſe nations with which Europeans have lately been in the habits of the moſt familiar intercourſe, we have been compelled to diſtruſt much of the panegyric beſtowed upon them by former writers, and to conſider it as one of thoſe indirect

direct methods by which deiftical hiſtorians, geographers, and travellers have thought fit to aſſail the religion of Jeſus." We cannot conclude without again expreſſing how much ſatisfaction we have derived from the peruſal of this ſmall volume, which contains more than we could have expected to find in it. The Three parts into which it is divided are thus diſtinguiſhed:

Part I. Containing an alphabetical compendium of the denominations among Chriſtians.

Part II. A brief account of Paganiſm, Mahomediſm, Judaiſm, and Deiſm.

Part III. A View of the Religions of the different nations of the world.

To the whole is prefixed an Eſſay on Truth, by Mr. Andrew Fuller.

ART. 25. *A Sermon preached in the Pariſh Church of Grantham, on Saturday, May 25, 1805, at the Viſitation of the Rev. the Archdeacon of Lincoln; and in the Pariſh Church of St. Martin, in Leiceſter, on Wedneſday, June 19, 1805, at the Viſitation of the Rev. the Archdeacon of Leiceſter. By George Gordon, B. D. Precentor of Exeter, and Rector of Sedgebrook, in the County of Lincoln, and of Gumley, in the County of Leiceſter.* 4to. 26 pp. 1s. 6d. Hurſt, Grantham. Rivingtons, London. 1805.

A ſound, and very ſeaſonable admonition (from Coloſſ. ii. 8.) againſt the enemies of religious eſtabliſhments; who are, 1. the advocates for *natural religion*, excluſively of *revealed*: 2. thoſe, who account all ſyſtems of religion to be equal and indifferent: 3. the patrons of *liberal ſentiment*, as it is called; who would perſuade us that, ſo long as we do not abandon the doctrines of chriſtianity *altogether*, it is of no conſequence, where or how we profeſs them; whether as churchmen, or ſectaries, under the guidance of a regular, or irregular miniſtry: 4. thoſe enemies to the church, (ſome of whom are even *within* it) who have lifted up their voice aloud againſt it; averring, that the *goſpel* is not preached by the generality of its miniſters; nor by any but *themſelves*. Againſt each of theſe enemies of the Church of England, the *clergy* (in particular) are exhorted to oppoſe themſelves, meekly, but firmly; not favouring intolerance and perſecution; nor, on the other hand, miſtaking indifference for candour, and indolence for moderation.

Exhortations of this kind, reſpectfully directed (as this is) to the clergy, by thoſe of their own order called upon to addreſs them, are "a fulfilling of duty towards that pure and reformed church to which we belong."

ART. 26. *The Chriſtian Hero; or, the Union of Piety and Patriotiſm enforced; A Sermon, preached in the Chapel of the Foundling-*

Foundling-Hoſpital, July 31ſt, 1803: by the Rev. John Hewlett, B. D. Morning-Preacher to the ſaid Charity, and Lecturer of the United Pariſhes of St. Vedaſt-Foſter, and St. Michael-Le-Querne. Publiſhed at the Requeſt of the General Committee. 4to. 23 pp. 1s. Johnſon, &c. 1803.

We cannot affirm, nor conjecture, by what accident our notice of this ſermon has been ſo long delayed; and we can only ſay, that a want of reſpect for its worthy author, or for the charity which he aſſiſts, has had no ſhare in the omiſſion. The diſcourſe (on Prov. xvi. 7.) was highly ſeaſonable and uſeful, at the time of its delivery; and it is no leſs ſo, at the preſent day. From many good admonitions, we ſhall ſelect thoſe which are given to certain perſons who poſſeſs "tender conſciences," or, as we rather think, *tender heads*, and who are averſe to all *warfare*. "In order, therefore, that our ways may pleaſe the Lord, and that HE might make even our enemies to be at peace with us; we are doubtleſs called upon, by every ſocial and religious principle, to ſhow a grateful ſenſe of the many BLESSINGS we enjoy, by an active, vigorous, and determined COURAGE in the DEFENCE of them." P. 17. "We have learnt, it is to be hoped, from the liſtleſſneſs, the deſpondency, and want of union among others, the neceſſity of timely exertion, and the advantages of CORDIAL UNANIMITY." P. 18. "The times call for ſomething more than MONEY; and more than can be always *bought*, or *hired*. We want, and I truſt ſhall have in abundance from every claſs of ſociety, HANDS that are *able*, and HEARTS that are *willing*, to fight their *own* battles." P. 19.

ART. 27. *Reflections on Victory; A Sermon preached in Argyle Chapel, Bath, December 5, 1805; being the Day appointed for a General Thankſgiving, for the ſignal Victory obtained under the late Lord Viſcount Nelſon, over the combined Fleet of the Enemy. By W. Jay.* 2d Edition. 8vo. 42 pp. 1s. Gye, &c. Bath. 1805.

This author truly premiſes, that a "Sermon, impreſſive in the delivery, is generally leſs intereſting in the peruſal, having no longer the advantage of a number of auxiliary feelings and circumſtances." We recommend this obſervation (though it be not new) to the notice of *popular* preachers, and we adviſe them, generally, to reſiſt with firmneſs all ſolicitations to printing. We do not approve of a "free and popular ſtyle in the pulpit;" but require it to be grave and dignified in a high degree, though not devoid (as it too often is) of animation and vigour. An oration, more undignified and familiar than this, will hardly be printed on the ſame occaſion.

ART. 28. *The Seventh Day, a Day of Reſt for the Labouring Cattle: a Diſcourſe preached in the Pariſh Churches of Staple and*

and Bickenhall, in the County of Somerſet. By the Rev. Charles Toogood. 8vo. 40 pp. 1s. Vidler, &c. No date.

Though we are not informed when this diſcourſe (on Exodus xxiii. 12.) was pronounced, or printed, yet it is doubtleſs of a recent date. It inculcates, by very plain and convincing arguments, the duty of ſuffering *cattle* to *reſt* on the ſeventh day. "It is the boon of Heaven itſelf: it is a ſmall drop of comfort, thrown into their cup of miſery: and to wreſt from them this privilege, this ſweet conſolation of their exiſtence, is a degree of inhumanity, for which there wants a name; and of which few perſons, (it is to be hoped,) if they could be brought to reflect ſeriouſly upon it, would ever be guilty." P. 20. We recommend this ſubject to the eſpecial attention of perſons of *three* deſcriptions: 1. to *faſhionable* perſons, as they account themſelves, but whoſe claim we diſallow; who ſeem to think, that if they can travel on the Lord's Day with leſs interruption than on any other day, the violation of human and divine laws is a matter beneath their conſideration: 2. to mere men of *buſineſs*; who account a day to be loſt, that does not bring to them ſome *gain*; which is dearer to them than the welfare of any, or all, of God's creatures: 3. to *agricultural* men; who think it hard, that they may not kill their cattle, by inceſſant labour, in the ſeaſons of *hay* and *corn-harveſt*; and who have lately eſtabliſhed the practice of ſending cattle (eſpecially from the *North*,) in droves of many hundreds, from one market to another, on *Sundays*; and whoſe proceedings we ſtrongly *recommend* to the notice of the magiſtrates in the ſeveral neighbourhoods through which theſe droves continually paſs.

LANGUAGES.

ART. 29. *Delectus Sententiarum, et Hiſtoriarum in uſum Tironum accommodatus. Septimò accuratiſſimè editus.* 12mo. 122 pp. Smart and Co, Reading. Longman, &c. London. 1806.

This elegant little ſchool book has paſſed through ſeveral editions without attracting our notice. It leads the ſcholar progreſſively through the rules of the ſyntax, with ſentences adapted to his proficiency; and has the peculiar recommendation of being formed entirely of claſſical ſentences. The compiler, (Dr. Valpy) whoſe long experience in teaching gives his opinion the greateſt weight, has purpoſely avoided any arrangement of the ſentences as to their ſubjects, perſuaded that complete variety will be much more attractive to young minds, than any ſpecies of claſſification. "In this edition conſiderable alterations and additions have been made. The preliminary ſentences will be found more ſimple, and better calculated to exemplify the firſt and moſt important rules of ſyntax. An index has been added, which will greatly facilitate

facilitate the use of the book to the beginner." We must, however, observe that the index wants much of being perfect; since, in one sentence, (p. 42.) we find *prunum, peregrinus, caries,* and *rugosus,* not at all noticed there. The instance was not particularly selected.

ART. 30. *A new and easy Introduction to the Hebrew Language upon the Plan of Grammar in general, designed to encourage and promote the Study of that Language, by facilitating the Acquirement of its Principles upon a Plan which in no Work of the Kind has been hitherto adapted. By the Rev. James William Newton, M. A. Minor Canon of the Cathedral Church of Norwich.* 12mo. 80 pp. 2s. 6d. Longman and Rees. 1806.

The study of the Hebrew language has been attended with considerable difficulties, from the circumstance of there being no grammar of that language constructed upon the model of grammar in general: in the present work this impediment has been removed; and the learner will find, that in acquiring a new language he has to contend with none of those embarrassments that proceed from encountering a system of grammar entirely new to him; which to those who have been at the trouble of learning the grammar of several languages, is an obstacle which is frequently not to be surmounted.

Instead of "varying a single verb by seven conjugations," the author has arranged the verb regular, and the irregular verbs more conformably to common use, i. e. under the active, passive, and middle voice; the potential and subjunctive moods, &c. and has adopted those terms in general which are found to be as applicable to the Hebrew grammar as to the grammars of other languages.

The masoretic points, laborious in the acquirement, and of doubtful authority, are likewise omitted; so that the work is conducted with a simplicity and perspicuity which affords every assistance to those who may be disposed to become acquainted with the rudiments of the hebrew tongue; and appears particularly adapted to the use of schools.

BIOGRAPHY.

ART. 31. *The Life of Erasmus; with an Account of his Writings. Reduced from the larger Work of Dr. John Jortin. By A. Laycey.* 8vo. Cadell and Davies. 8s. 6d. 1806.

The life of Erasmus, by Dr. Jortin, has not only for a long time been remarkably scarce, but remarkably dear. It was also much extended by a considerable portion of very learned notes, which to a great many readers were of less interest. This writer

ter has undertaken to compreſs in the ſpace of an octavo volume the more important materials of Dr. Jortin's two thick quarto volumes, which relate to the life, character, and writings of Eraſmus. He appears to have accompliſhed his undertaking with conſiderable dexterity. A good head of Eraſmus is prefixed, with a ſpecimen of his autograph; and an account of his works, with a copious index of names is ſubjoined at the concluſion of the volume.

ART. 32. *Memoirs of the Life and Writings of the late Reverend and learned Hugh Farmer. To which is added a Piece of his, never before publiſhed, printed from the only remaining MS. of the Author. Alſo ſeveral original Letters, and an Extract from his Eſſay on the Caſe of Balaam. Taken from his MS. ſince deſtroyed. By the late Michael Dodſon, Eſq.* 8vo. 162 pp. 3s. Longman, &c. 1804.

The divine, who is the ſubject of theſe Memoirs, was ſo eminent among the diſſenters, that it is rather to be wondered, that a ſeparate life of him had not ſooner been publiſhed, than that this has at length appeared. It is of no great extent or curioſity, nor are the original pieces ſubjoined to it of any conſiderable value. To the principal circumſtances reſpecting him, "thoſe which reſpect his character and his writings," it is confeſſed that "Dr. Kippis has done ample juſtice, in the fifth volume of the Biographia Britannica. But," adds the author, "that large and expenſive work being in the hands of comparatively few readers, who perſonally knew Mr. Farmer, or of thoſe who, from an acquaintance with his writings, may wiſh to know ſomething of the author, it has been thought deſirable, that a ſeparate account ſhould be publiſhed, with ſome additional anecdotes, which the above learned author probably did not poſſeſs." P. vi.

Mr. Hugh Farmer was born near Shrewſbury, in 1714, and died at Walthamſtow in 1787.—His principal works were, as is well known, 1. An Inquiry into the Nature and Deſign of Chriſt's Temptation in the Wilderneſs; 2. A Diſſertation on Miracles; 3. An Eſſay on the Demoniacs of the New Teſtament; 4. The general Prevalence of the Worſhip of human Spirits in ancient Heathen Nations aſſerted and proved. In the firſt and third of theſe he was employed, as is well known, in denying all that common ſenſe would naturally deduce from the narratives in the Goſpel, to which they allude. The work of moſt utility was the Eſſay on Miracles.

It is extremely regretted by his biographer, that in conſequence of a requeſt to his executors in his will, all his papers were burnt; though there were among them a ſecond volume on the Demonology of the Ancients, which he had nearly completed; and a curious Diſſertation on the ſtory of Balaam, which

which had lain by him for ſeveral years, fairly tranſcribed for the preſs; and even a prepared edition of his Diſſertation on Miracles, with conſiderable additions and improvements.—What might be his ſecret reaſons for ordering this deſtruction of his own labours, it is vain to enquire; but it is fair enough to conjecture, that an author who had dealt ſo much in paradoxes, might, at the cloſe of a long life, ſee ſo far into the unſoundneſs of them, as to reſolve before he died, not to attempt any further propagation of them.

POLITICS.

ART. 33. *The True Origin of the preſent War between France and England; with Obſervations on the Expediency and Advantages of an immediate Peace.* 8vo. 51 pp. Hinricks, Leipzic. 1805.

The Pamphlet before us is ſaid, in the title page, to have been printed at Halle, and publiſhed at Leipzic. From what manufactory the compoſition of the work proceeded we are not told; but, though publiſhed in the Engliſh language, we cannot ſuppoſe it to be the work of any Engliſhman. Never was a publication more palpably hoſtile to the intereſts, as well as honour of Britain; never did an author more impudently, though weakly, advocate the cauſe of its implacable enemy. The author affects to inveſtigate the ſubject "with calmneſs, candour, and impartiality;" yet nothing can be more intemperate than many of his expreſſions; nothing more uncandid than his ſuppoſitions; nothing more partial than his repreſentations. It is needleſs to dwell on particulars, when the groſſeſt perverſion of facts and ſophiſtry in argument is conſpicuous throughout. Moſt of the author's aſſertions, indeed, have already been made by our enemies, but repeatedly diſproved; and his reaſonings (if they deſerve that name) fully confuted, both in the writings of individuals, and by the declarations of the Britiſh government. We will not enter into the diſguſting taſk of again expoſing them; but it may not be amiſs to give one ſpecimen of the writer's conſiſtency with himſelf. He argues (p. 23.) that we have no right to complain of the numerous aggreſſions of France on the independence of Europe ſince the Treaty of Amiens, becauſe, forſooth, we did not object to the acquiſition of Louiſiana by the United States of America, or declare war againſt them on that account! Yet, in a few pages afterwards, he ſtates, as one of the injuries we have done to France by the war, *our "having obliged her to reſign Louiſiana."* Could any anſwer to ſuch reaſoning have more completely expoſed its abſurdity? Upon the whole, with the ſingle exception of a work called "The Crimes of Cabinets*," (the production of the notorious Lewis Goldſmith)

* See Brit. Crit. vol. xviii. p. 94.

we do not recollect having met with a work pretended to be Engliſh, which was in ſpirit and tendency ſo truly *Gallican*; and we doubt whether any London publiſher would have affixed his name to it. If any thing could have aggravated the inſolence of this tool of France, it would be his dedication of *ſuch* a work to His Royal Highneſs the Prince of Wales; whom he calls (with what alluſion we will not pretend to ſay) "*the Prince of Peace.*"

ART. 34. *To your Tents! An Addreſs to the Volunteers of the United Kingdoms of Great Britain and Ireland. By the Rev. Matthew Wilſon, A. M. formerly Fellow of Trinity College, Cambridge, and Curate of Crayford, Kent.* 8vo. 23 pp. 6d. or 5s. per dozen. Reynolds, &c. 1806.

In the advertiſement preſixed to this addreſs, we are told, it was delivered at the drum head, to a Loyal Regiment of Volunteers, when they were muſtered in order to be brigaded for a fortnight, and is now publiſhed at the requeſt of private friends.

It is a ſenſible, ſpirited, and pious exhortation; wherein the nature of the conteſt in which we are engaged is very juſtly ſtated, and the motives to exertion in the defence of our country ably enforced.

ART. 35. *The Myſteries of Neutralization; or the Britiſh Navy vindicated from the Charges of Injuſtice and Oppreſſion towards Neutral Flags. By John Brown, of Great Yarmouth.* 8vo. 156 pp. 3s. 6d. Jordan and Maxwell. 1806.

How ably the cauſe of Great Britain, in her diſpute with the Neutral Powers, has been defended upon general principles, our readers muſt have obſerved in ſeveral inſtances, more eſpecially in our account of the maſterly tract entitled "War in Diſguiſe." A different, but not leſs effectual, courſe is purſued by the writer before us, who confines his attention chiefly to an expoſure of the frauds practiſed by Neutrals, in evading thoſe laws, the obligation of which they cannot controvert. The queſtion, therefore, ſo much agitated, on the right of Neutrals to convey to our enemies the produce of their colonies, is not diſcuſſed by this author. His purpoſe is to ſtigmatize the ſyſtem of deception and perjury carried on by the hoſtile owners of French and Dutch property, in conjunction with a ſet of merchants, or pretended merchants, in the Pruſſian territories. For this purpoſe he has procured and publiſhed a variety of documents (extracted, we believe, from the Regiſters of our Courts of Admiralty) proving a ſyſtematic fraud, and an audacious profligacy which almoſt exceed belief. Our limits will not permit us to detail the particulars of theſe documents; but we will ſtate, in the author's own words, a few of the nefarious practices which he has brought to light.

"At

"At Emden, Leer, Papenburg, Oldenburgh, Grietzyl, Varel, Norden, Altona, Hamburgh, North Bergen, &c. are upwards of one hundred neutralizing eſtabliſhments, formed for the ſole purpoſe of covering, by fraudulent documents, the veſſels and merchandize belonging to the ſubjects of the belligerent powers *.

"The neutralizers of Leer are connected with, and ſupported by, Mr. C. a banker of Berlin, and divide their profits with him. They cover many large and valuable veſſels by falſe papers, and are entruſted with the expediting and neutralizing very valuable cargoes to and from the enemy's ſettlements in the Eaſt, the Cape of Good Hope, the Weſt Indies, &c. &c. In caſes of very rich cargoes, a number of neutralizers of Leer aſſociate as part owners, the better to conceal the enemy's property from detection. At Leer and Emden, in common with all other marts for the ſale of neutral documents, atteſted proofs may be procured, for any purpoſe whatever connected with neutralization, without difficulty or delay. It has very commonly been the practice, after veſſels had been condemned in the ports of this country, and purchaſed ſometimes by the agents of the former aſſerted proprietors, who were anxious to carry on the ſame kind of trade, to ſend to Papenburg for complete ſets of papers, which have been always regularly forwarded under the ſign and ſeal of the magiſtrates, ſtating the number of the ſeveral perſons compoſing the crew; that they had been there ſhipped and hired, and a regular clearance for the veſſel, as if ſhe had ſailed from Papenburg; notwithſtanding neither the veſſel or perſons had perhaps ever been there." P. 6.

In order to ſhow the extent to which theſe practices are carried on, it is ſtated, as a known fact, that the number of veſſels which *really belong* to the inhabitants of Eaſt Friezland, does not exceed one hundred; but that the loweſt computation of the number of veſſels bearing the Pruſſian flag, but being the property of ſubjects of belligerent powers, is *two thouſand*, and the higheſt *three thouſand* ſail. The injuries and hardſhips to which the bona fide owners of neutral veſſels are expoſed, in conſequence of the great diſproportion between real and ſimulated neutral ſhipping, are (the author obſerves) a ſerious injury to the Pruſſian commerce, prevent its increaſe, and ſubject their veſſels to frequent detentions, owing to the impoſſibility of diſtinguiſhing between

* "Emden (which certainly muſt be conſidered the head-quarters of neutralization on this ſide the Elbe) contains about fifty of theſe eſtabliſhments; but from the ſuperior local advantages of Leer, the greater complacency of thoſe in power, and the leſs extortionate charges for fictitious inſtruments, the neutralizers of Emden look forward with fear and trembling to the transfer of their lucrative and illicit traffic to that place."

the real neutral and the counterfeit. There are, it appears, many venal magiſtrates in Emden, Leer, &c., who furniſh documents of every kind, with all the formalities of affidavits annexed, without the oaths being ever adminiſtered or taken. The author goes ſo far as to name a particular magiſtrate, as notorious for granting ſuch fictitious inſtruments, and as gaining 10,000l. ſterling per annum by ſuch diſhonourable means. But it would take a volume to ſet forth all the frauds brought to light by this meritorious writer. The preſent ſtate of public affairs may indeed divert them into ſome other channel; but, ſhould hoſtilities with Pruſſia continue, the neutralizing eſtabliſhments will ſoon be transferred to the Daniſh or other neutral ports. Our government, therefore, cannot be too vigilant in detecting, or too vigorous in reſiſting ſuch practices; nor can the public ſpirit of this writer be too highly extolled; as his publication has ſo fully developed and expoſed them.

SLAVE TRADE.

ART. 36. *A Letter to Mr. Cobbett on his Opinions reſpecting the Slave Trade. By Thomas Clarke, A.M. Prebendary of Hereford.* 8vo. 113 pp. Price 3s. 6d. Hatchard. 1806.

We have often heard the proverbial expreſſion of "*cutting a man's throat with a feather,*" but never ſaw it better exemplified than in the work before us; in which the intemperance and illiberality of the perſon addreſſed, are ſtated and proved in language ſo temperate and liberal as to reflect double ſhame on the author whoſe pen is employed in ſo different a manner. He convicts him out of his own mouth not only of the groſſeſt political inconſiſtency and tergiverſation, but of openly profeſſing doctrine which every good man muſt abhor, ſuch as (which he avows almoſt in terms) that you may hold any language reſpecting a political or literary antagoniſt, and "impute to him crimes of which you do not believe him to be guilty;" for to what elſe does Mr. Cobbett's apology, for the language formerly uſed by him reſpecting Mr. Fox, amount? Very different is the courſe taken by the reſpectable author before us. He gives his antagoniſt credit, in the firſt place, for the poſſeſſion of extraordinary talents, and ſecondly, for the object to which he profeſſes to apply them, namely, "the preſervation of the Britiſh monarchy." He then points out the defects which he conceives eſſentially to detract from merits. The firſt is, his diſregard of religion, in maintaining, that although "ſhe may be a proper auxiliary to loyalty, yet when her precepts are incompatible with his notions of national glory, they may be boldly broken when they are too ſtubborn to bend." It is alſo juſtly remarked, that notwithſtanding the very exalted reſpect which the author alluded to ſeems to entertain for the perſon and office of the ſovereign, he ſome-

ſometimes, by implication, impeaches the propriety of "that ſovereign's conduct even in acts where, we may preſume, he more immediately follows the dictates of his own judgment and feeling." A ſpecific inſtance of this inconſiſtency is produced.

He then diſcuſſes the pretenſions to religion, humanity, and juſtice of the author in queſtion, ſhewing, by ſeveral quotations from his works, how completely he has forfeited all claim to thoſe qualities. Among the paſſages quoted, the unfeeling note on the report of the Sierre Leone Colony deſervedly meets the warm and energetic cenſure of the author before us.

He then proceeds to advocate more directly the cauſe of the Africans, ſuppoſing himſelf admitted to the bar of the Houſe of Lords to defend the cauſe of abolition. This ſuppoſed ſpeech is well drawn up, and the arguments are arranged under the following heads:

1ſt. "That there is but one origin to all the nations of the earth, however diverſified by complexion or culture.

2d. "That, as all human power is derived from God, for the higheſt good of men in the preſervation of ſociety, ſo any inſtitution which, like ſlavery, actually excludes men from that ſtate, is contrary to the end of government, and conſequently to the will of God.

3d. "That if ſlavery cannot be rendered lawful by the authority of the civil magiſtrate, neither can war confer that right on the victors over their captives; that therefore the practice of making war for the purpoſe of procuring ſlaves, which obtains among the negro tribes, being criminal, and founded in their ignorance and want of civilization, can never excuſe the guilt of Chriſtian nations in cheriſhing their errors, and participating in their crimes: that, conſequently,

4th. "The pretences on which negro ſlavery, in its leaſt objectionable forms, is juſtified, are wholly frivolous and incompetent to their object."

He adds, that although the above arguments would go to the intire abolition of ſlavery, yet, for irreſiſtible reaſons, *that* is not the wiſh of the aboliſtioniſts, who would only prevent the eternal propagation of human miſery, leaving the amelioration of the fate of thoſe unhappy victims of oppreſſion to the lenient hand of time.

Our limits will not permit us to ſet forth at large the arguments of this ſenſible and humane writer, which appear to us as convincing, as the great principles upon which they are founded are juſt and ſolid. Having laid ſo good a foundation, he has indeed little to do but to anſwer the objections of his opponents, which he has, in our opinion, completely repelled.

Having gone through all the arguments on the propoſed abolition, the author concludes with vindicating the conduct and principles of thoſe who promote it.

In an appendix, two late productions in defence of ſlavery are examined and anſwered. The appendix alſo ſtates three caſes of horrid murders committed on negroes in Barbadoes (and puniſhed only by ſmall fines) which reſts on the authority of Lord Seaforth, late governor of that iſland; and it contains ſome ſuggeſtions for meliorating the condition of the negroes in our iſlands without emancipation, which appear to us well worthy of conſideration. Laſtly, a pamphlet of Mr. Jeſſe Foot, the ſurgeon, on this ſubject, is noticed, and his arguments, ſo far as they apply to the queſtion of abolition, replied to. We need ſcarcely add, that the cauſe which this author ſupports, has our beſt wiſhes; and that the zeal and ability with which he has maintained it, merits the praiſe of every real friend of humanity.

MISCELLANIES.

ART. 37. *Oration, delivered at the Pontcyſylte Aqueduct, on its firſt Opening, November 26, 1805. To which is prefixed a Letter addreſſed to the Right Honourable the Earl of Bridgewater. By Rowland Hunt, Eſq.* 4to. 36 pp. 2s. 6d. Eddowes, Shrewſbury. 1806.

The public prints of the time called attention very ſtrongly to the celebrity at which this oration was delivered; and whoever has viſited the magnificent ſcenes through which this noble aqueduct is carried, muſt feel that nothing more ſtriking than ſuch a ſolemnity in ſuch a place can well be imagined. The oration produced by Mr. Hunt at the deſire of ſome of the principal gentlemen concerned, is preceded by an account of the whole undertaking, and a particular deſcription of the celebrity of the 26th of November, addreſſed to the Earl of Bridgewater, chairman of their committee.

The oration opens with an account of the moſt famous aqueduct of antiquity, the *Pont du Gard*, and another at *Pont au Muſſon*, both of which Mr. H. had viſited in perſon, and juſtly repreſents as 'inferior both in magnitude and utility to that which they were then viewing.' In a ſtrain of not undeſerved ſarcaſm, he alſo mentions the aqueduct of Marli, raiſed by Louis XIV. for the *uſeful* purpoſe of repreſenting Eſop's fables in waterworks at Verſailles. He ſpeaks alſo of thoſe of Alcantara and Malta, which he knew only by deſcription; but concludes, by preferring that at home, becauſe "the beſt of theſe were calculated only for amuſement, or the domeſtic uſes of private life;—while that of Pontcyſylte is deſtined to convey the riches of the mineral kingdom into the world of induſtry, and thence to every part of the univerſe." P. 19.

The orator then proceeds to celebrate the late Duke of Bridgewater, Mr. Brindley, and other promoters of canal navigation; and concludes, as the time of ſpeaking rendered almoſt unavoidable,

able, by a commemoration of our then recent naval victory, and the glorious death of Nelson. The profits of this publication are assigned to a purpose of benevolence.

Art. 38. *The Trident of Albion, an Epic Effusion; and an Oration on the Influence of Elocution on Martial Enthusiasm; with an Address to the Shade of Nelson, delivered at the Lyceum, Liverpool, on Occasion of the late glorious Naval Victory. To which is prefixed, an Introductory Discourse on the Nature and Objects of Elocutionary Service. By John Thelwall, Professor of the Science and Practice of Elocution.* 8vo. Phillips. 1805.

In the space of sixty-four pages, subjects are discussed which might be extended to employ protracted time, considerable extent of space, great and various talents. Considerable powers of mind are certainly displayed; and the effusion in blank verse, to the memory of Lord Nelson, exhibits truly English and honourable feelings, but we object altogether to the author's affected and new-fangled epithet of elocutionary.

Art. 39. *A Tour through Asia Minor, and the Greek Islands; with an Account of the Inhabitants, Natural Productions and Curiosities, for the Instruction and Amusement of Youth. By C. Wilkinson.* 8vo. Darton and Harvey. 6s. 1806.

This seems a very judicious compilation, very well calculated to answer its professed object, the instruction and amusement of young persons. From the style and manner, we are inclined to believe that this C. Wilkinson is a French writer, who has often and successfully employed her time and talents for the benefit of youth. We think we recognise the same pen, which not long since received our praise for the Juvenile Tourist.

A neat map of Asia Minor is prefixed, and there is also a tolerable engraving of the ruins of Palmyra, with a draught of the net employed in the Tunny fishery on the coast of Sicily.

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ACKNOWLEDGEMENTS TO CORRESPONDENTS.

A Correspondent, who signs himself *Verax*, has favoured us with a curious piece of Literary information. It is this, that the Latin Version of the 122d Psalm, which Bishop Horne mentioned in the first edition of his Paraphrase, and printed in the third, as the work of *Zuinger*, a Physician at Basil, and which is also printed as such by Melchior Adam, in the Life of Zuinger, is only the Version of *Buchanan*, adapted to the language of the Christian dispensation, instead of the Jewish, by a few slight changes. Buchanan's Psalms were published by Henry Stephanus at Paris in 1565, twenty-three years before the death of Zuinger. On collating the two Versions, it is clear that our Correspondent is perfectly right; and the circumstance is remarkable, as clearing up a mistake, into which Bishop Horne has very excuseably fallen.

The *Old Clergymen*, who gave us a hint respecting a certain author, may be assured that we were not uninformed, by other means, of the merits, or rather *demerits* of the case. We shall not, however, forget their intimation.

LITERARY INTELLIGENCE.

The Rev. Dr. Purdy is about to publiſh a new Edition of *Adaiſon's Evidences of the Chriſtian Religion*, with a tranſlation of the learned and very uſeful notes of *Mr. Seigneux de Correvon*, of Lauſanne.

Mr. Maurice has made great progreſs in his deſcriptive Poem of *Richmond Hill*.

The next Volumes of *Dr. Shaw's General Zoology* will be on the ſubject of *Birds*, and will be publiſhed with all reaſonable expedition.

Mr. Landſeer's Lectures on *the Art of Engraving*, delivered at the Royal Inſtitution, are alſo in the preſs.

A Volume of Sermons ſelected and abridged from *Dr. Samuel Clarke*, by *Mr. Clapham*, will be publiſhed this Month.

Mr. Brackenbury, of Spilſby, is printing two Volumes of *Diſcourſes* on practical Subjects.

A new Edition of *Pope's Homer*, with the late *Gilbert Wakefield's* Notes, will be publiſhed in the courſe of this Month.

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Mr. Bigland is printing a new and enlarged edition of his *Letters on Modern Europe*, adapted to the preſent ſtate of the Continent.

Mr. Pinkerton's Recollections of Paris will appear very ſhortly.

The 7th, 8th, and 9th volumes of the octavo edition of *Mr. Johnes's Tranſlation of Froiſſart* are nearly ready for publication.

ERRATA in the Britiſh Critic for February 1806.

Page 125, line 18, for *generation* read *cauſation*
—— 126, — 8, for *preſbyter* read *preſbytery*
—— 150, — 18, for *au* read *or*
—— — 21, for *effect* read *effort*
—— 153, — 24, for *eclectic* read *Eleatic*
—— 156, — 36, for *correctneſs* read *earneſtneſs*
—— 160, — 39, for *leaſt* read *laſt*
—— 167, — 16, for *continues* read *contrives*
—— 171, — 27, for *or* read *as*